

THE EPI

and Gospeller with a brief Polyll
upon the same from **Thomas London** till
now, drawn forth by devoute lear-
ned men for the singular beho-
dite of al good christians
and namely of **prelates**
and **Curates**.

Christus Mat. xliij.

**Pœnitentiam agite, appropinquabit
enim regnum celorum.**

**Cum privilegio ad Impre-
mendum solum.**

ANNO. M. D. XL.

THE COPY OF THE KINGS GRACIOVS PRIVILEGE

HEnry the eyght by the grace of God kynge of
England and of Fraunce, defensour of the faith, lord
of Irelande, and in earth supreme hed immediatly vnder
Christ of the church of Englande, To al Printers of boke
wythin thys our Realme and to all other our officers, mi
nisters and subiectes these oure letters hearyng or seyng
greatyng. we let you wete, that we of our grace especiall
haue gyuen priuilege vnto oure welbiloued subiecte Ri
charde Bankes that no maner parson wythin thys oure
Realme, shal prynte any maner of boke, what so euer our
sayde subiecte shall prynte first wythin the space of feuen
years nexte ensuyng the pryncing of euery suche boke so
by hym printed vpon payne of forfeiture the same. wher
fore we wol and commaunde you that ye nor none of you
do presume to prynte any of the sayde boke duryng the
tyme afore sayde, as ye tendre oure pleasure and woll as
noyde the contrary.

26j00

Handwritten text, likely a signature or seal, appearing below the printed text.

On Corpus Christi daye. Fol. lxxviij.

The Epistle on Corpus Christi day. The fyrste
epistle to the Corinthians, the. xi. chapter.

Thargument.

OThe institution of the most blessed sacrament of
the Aulter is here by S. Paule described vnto vs.

Brethren, that which I deliuered vnto you I re-
ceyued of the lorde. For the Lorde Iesus the
same nyght in whych he was betrayed toke breade
and when he had gyuen thākes he brake it and said.
Take ye and eate, this is my body, whych is broken
for you. Thys do ye in the remembraunce of me.
After the same maner also he toke the cup whē sup-
per was done sayenge. Thys cup is the newe Testa-
ment in my bloude. This do as oft as ye drynke it in
remembraunce of me. For as oft as ye shal eate this
bread and drinke this cup, ye shal shewe the lordes
death tyl he come. Wherefore whosoever shall eate
of thys breade and drynke of this cup vnworthly
shalbe gylty of the body and bloude of the lorde.
But let a man examyne him selfe, and so let him eate
of the breade and dryncke of the cup. For he that
eateth and drynketh vnworthely, eateth and dryn-
keth hys owne damnation, because he maketh no
difference of the lordes body.

OThe exhortacion vpon this epistle ye shall fynd immed-
iatly before the Epistle on Easter daye.

The Gospell on Corpus Christi daye.

The. vi. chapter of Iohn.

Thargument.

OChrist is the true breade of lyfe.

R. G.

Je.

Robert Cromwell of 21 Boarhit in Adm. 1571

Iesus sayde vnto his disciples and vnto the company of the Iues. My fleshe is meate in dede, and my bloud is drinke in dede. He that eateth my flesh and drynketh my blod, dwelleth in me & I in hym. As the lyung father hath sent me, and I lyue for the father: Euen so he that eateth me, shall lyue by the meanes of me. Thys is that breade, whiche came downe from heauen: not as your fathers dyd eate Manna, and are deade. He that eateth of this bread, shall lyue euer.

In this present Gospel (good people) our sauiour Christ which is the true shepherd and feeder of our soules goeth about to shake of fro oure myndes the fylthy raires of thys corporall life, willing his father to apply our selues and to labour wth the greedy desire of the heuenly and gostly ryches, to obteyne euerlasting life. He biddeth vs caste out of our myndes the worldly breade wherewith our bodyes be fedde and couet that heuenly brede which giueth and conferreth vnto vs euerlastinge and immortall lyfe of the soule. Thys breade is taken by faythe, and fayth is to be obteyned and gotten of almighty god. For it is vndoubtedly hys gyfte. Whosoever therfore beleueth in Christe, he alredy hath euerlastyng lyfe, inasynuche as he hath the possitayne of immortallitie. I am (sayeth Christe) the breade of lyfe. As who shulde say. I am that same fode whiche gyueth lyfe not only corporall, but rather the lyfe of the soule and eternall. The Iues (amonges whom Christ was conuersant, and vnto whom he had this comunicacion) booted muche in the Madonas, & was sente downe from heauen vnto theyr auncestours.

But what sayeth Chyſte vnto them: Your fathers
 dyd eate Manna in the wyldernes, and dyed. Your fathers (sayeth S. Austine) bicause you be lyke them
 murmuring fathers of murmuring chyldren. For assuredly this people in nothyng offended god more
 then in grutchyng and murmuring agaynste God. Now they therefore dyed bicause they beleued (sayeth S. Austine) the thyng that they sawe, but the thyng
 they sawe not, they beleued not nor yet vnderſode.

Austine.

The wordes of
 saynte
 Austine.

¶ Sacramentum pietatis, o signum unitatis, o vin-
 culum charitatis. Qui vult viuere habet vnde viuatur,
 accedat, credat, incorporetur, vt viuificet. ¶ wonder-
 full sacrament of godlynes, o wonderfull token
 of vnitie, o wonderfull bond of charitie. He that wyl
 lyue he hath wherof he may lyue, let him drawe nigh
 let him beleue & let him be incorporated that he may
 be quickened. Let him not departe for the frame of
 the membris, let him not be a rotten member worthy to
 be cut of: nor yet croked wherof he may be ashamed
 Let him be a fayre member, open, sound & cleauid to
 the body. Let him lyue to god. Let him nowe labour
 in earth, that he maye afterwarde lyue in heauen.

The sacrament of this thing (saith this holy doctour)
 that is to saye, of the bodye of the body and bloude
 of Chyſte, is taken at gods houre of some men to
 their saluatio, and of some to their damnation. The
 thyng it selfe is ordained to the saluation of al men
 and to the destruction of none. For my fleshe (sayeth
 Chyſte) is very meate, and my blode very dryncke.
 This breade cam downe from heuen and hath an
 heavenly power of workyng geuerit of god, that
 who so truely worthely do eate it, shall lyue eternally

R.ij.

and

On corpus christi day.

and neuer dye. wherfoze good christen people, we haue no neede to demaunde from heuen any Manna sythe we haue the very heuenly breade in dede, that is to say, the body of our sauour Christe ready vnto vs, to gyue vs euerlasting lyfe, if so be we wol take it worthely & with fayth. For vndoubtedly Christ is that heuenly breade whiche gyueth immortalitie to our soules, & whych for oure sakes was betrayed and crucifyed. He is the worde of god in whom who so euer stedfastly woll beleue, shall haue euerlasting lyfe. And who so euer shall conuey thys heuenly breade into the bowels of his soule, shall be nourished and growe by to euerlastinge lyfe. For assuredly thys is the lyuely breade, whiche is descended downe from heuen, euen the moste precious body of our sauour Christ whiche was betrayed and put to death to redeme the lyfe of the hole worlde. Let vs beleue it, let vs take it & we shall lyue. The mysstery of this thing is right straunge and wonderfull to the world. But suetly onles thou beest by faith ingrafted and incorporated into this mysticall body & stycke faste in the same (euen as a bzaunche doth in the vine tree) thou shalt haue no lyfe in the. Let vs not (my frendes) murimoure wythin our selues as the Iues did, and say how can he gyue vs his fleshe to eate? The Iues

Austin.

(saythe saynte Augustine) bycause they vnderstode not the breade of con corde: therfoze they discorded, and fel at variaunce wythin themselves. But suetly they that eate this bread, do not stryue nor contende wythin themselves, for by thys most blessed and heuenly breade god maketh them to dwel in hys house in full vnitie and con corde togyther. Christ assureth vs, that onles we eate hys fleshe, and drynke hys

blode, we shall not haue lyfe in vs. But how shal we Ioh. vi.
 eate his fleshe and drynke his bloude? Truly (as all
 holy doctours expounde thys texte) we eate Chrystes August.
 fleshe and drynke his bloude, when we communicate lib. iij.
 and take parte of his passion, and sweetly and profit- de doct.
 ably lay vp in our memozy that hys fleshe was cru- Christ.
 cified and wounded & that his most precyouse blode S. Amb.
 was shed for vs. He that beleueth not thus in hym brose.
 (sayth saynt Angustine) eateth not Christ, and there-
 fore he hath not the Christen sayth, without whyche
 he can haue no pardon of hys synnes.

Wherfore (my frendes) let vs dayly eate this heauely
 breade this Christ our louyng sauour in spirite and
 by sayth. Let vs I saye take holde of him let vs ap-
 prehende hym by sayth, let vs take the benefite and
 vse of his passion and resurrection, let vs make him
 all ours. Let vs suffre hym to entre into vs. Spiri-
 tually we ought dayly to receyue him. But both spi-
 ritually and also sacramentally and corporally we
 must receiue hym with most hyghe reuerence in forme
 of breade at suche tyme as the churche appoynteth,
 and namely at the feaste of Easter. I saye, when we
 come to the aultare of god, and to his holy bozde, let
 vs take hede, that we worthely receyue in forme of
 breade his moste precyouse body, lest we take hym to
 our danacion, not discerning the lordes body. which i. cor. xj.
 thyng we can not do without penaunce, stedfast sayth
 and ful purpose of amending our former lyfe. Let vs
 first or euer we appoach to this blessed sacrament ex-
 amine our selues by knowledging our synnes against
 god, wherunto we shalbe brought by heryng & consi-
 dering gods wyl declared in his lawes & perceiuing
 in our

Contris-
 cion of
 herte.

On corpus christi day.

Faythe
& hope
of forgi
uenes.

Math.
xxvj.

Confes
sion to
a preste

Ioh.xx.
Luce.x.

The fin
tes of pe
naunce.

in our conscience & god is displeased wth vs for y^e same
and therupon cōcurring not only greate sorowe, but
also great feare of gods wthath towards vs, cōside
ring we haue no worthy merit to lay befoze god as
sufficient satisfaction for our synnes, which done, we
must cōceive sure hope & fayth & god yet wyl forgiue
vs our synnes not for our owne worthines, but for y^e
only merites of his bloude & passion which fayth we
shal cōfirme by y^e applyng of Chyestes promise cōtei
ned in his gospel & namely in y^e institucion of thys
most blessed sacramēt where it is sayde (giuen for the
remissio of our synnes.) But to the attaining of this
fayth, the seconde parte of penaunce, y^e is to say, con
fession to the prest is necessary, inasmuch as the ab
solution giue by him is ordeined of Chyist to applye
the promises of gods grace to vs, according to these
textes, whose synnes soeuer you forgiue shalbe for
giuen, whose synnes ye reteine, shalbe reteined. Also.
He that heareth you heareth me. Finally being thus
truly penitent cōtrite & cōfessed, we must also byng
forth y^e frutes of penaunce, as prayer, fasting & almes
deede. We must also make restitution or satisfaccion
in wyl & dede to our neyghbours in y^e we haue done
them wrong. We must also do al other good workes
of mercy & charitie & expresse our obedient wyl in ful
fylling of gods cōmaūdemēt outwardly when tyme
and occasion shalbe giuen vs. Thus we shall exa
mine our selues & so receiue this moste holy sacra
ment worthely. Otherwyle we shal receiue our owne
damnacion. wherfore my frendes do as I haue here
declared vnto you and ye shal receiue forgiuenes of
your synnes & at laste the crowne of euerlasting lyfe.
Vnto whiche. &c.

THE EPISTLE Fo. lxx

ON TRINITIE SONDAIE. THE

IIII. Chapter of the Apocalyps.

Thargument.

Gods Majestie is here described.

ILoked vp and sawe a dore open in hea-
uen, and the fyrst voyce whych I herde
was as it were of a trompet talkynge
wyth me, whych sayd: come vp hyther
and I wyll shewe the thynges, whych mult be ful-
fylled hereafter. And immediatly I was in the spirite
and beholde a seate was set in heauen, and one sat
on the seate. And he that sat, was to loke vpō, lyke
a Iaspar stone, and a Sardyne stone. And there was
arayne bowe aboute the seate, in syght lyke to an
Emeralde. And aboute the seate were. xxiiij. seates.
And vpon the seates. xxiiij. Elders sytting, clothed
in whyt rayment, and had on their heades crownes
of golde. And out of the seate proceded lyghtenyn-
ges, and thundrynges, and voyces, and there were
seuen lampes of fyre, burnynge before the seate,
whych are the seuen spirites of God. And before
the seate there was a see of glasse, like vnto Crystal
and in the myddes of the seate, and rounde aboute
the seate were foure beastes ful of eyes before and
behynde. And the fyrst beast was lyke a Lyon, and
the seconde beast lyke a Calfe, and the thyrde beast
had a face as a Man, and the fourth beast was lyke
a flyenge Egle. And the foure beastes had eche one

S.i.

of

On Trinitie sondaye.

of them. vi. wynges about hym, and they were full of eyes wythin. And they had no rest daye neyther nyght, sayenge: Holy, holy, holy, Lorde God almyghty whych was, and is, and is to come. And whan those beastes gaue glorye and honoure, and thanks to hym that sat on the seate (whych lyueth for euer and euer) the. xxiiij. Elders fell downe before hym that satte on the trone and worshypped hym that lyueth for euer, and cast their crownes before the trone, sayenge: thou arte worthy o Lorde oure God to receyue glorye and honoure, and power, for thou hast created all thynges, and for thy wylles sake they are, and were created.

Deu. v.

why the
feaste of
Trinitie
was institute.

God people we be sure by scripture, that there is but one God. For it sayth. Herken o Israel, thy god is one. But forasmuch as the scripture doth attribute godheade and diuine essencie to thre: therefore the fathers haue founde out the worde (person) for the auoydpyng of many errours. And hereof for discernynge the sayd persons is the name of Trinitie come into the church, wherby we signifye not. iij. vnegall persons, but thre persons coequal of one in diuisible substaunce and essencie. And as touchinge the vse of thys feast, oure predeceßours thought it good, to haue some certayne tyme appoynted in the church, wherein they myght intreate of the offices of those thre persons egall in godheade. And bycause the fourth chapter of the Apocalypys semeth to sette forth wonderfully well the maiestie of God and not obscurely to touche the mysterye of the Trinitie, the church of Englande condescended to haue the same

red

On Trinitie sondaye.

red in the church thys dape, whych brefely, God wyl
 lpyge, we shal declare vnto you. Thus it beginneth
 After thys I looked, and beholde a dore open in hea-
 uen, and the fyrst voyce I herde, was as of a trōpe
 speakyng wyth me, sayenge: Come vp hither, and
 I shall shewe the what shalbe done hereafter. Thys
 doze whych saynt Jhon sawe open, no doubt is the
 intraunce and comynge to the new and heauenly
 lyfe, whych Chyste oure Sauoure hath made vs,
 as the Epistle to the Hebues the .x. chapter wytnes-
 seth. For our cōuersacion ought now to be in heauē. phil, iij.
 And saynt Jhon doth here describe the Iudicial po-
 wer of Chyste gyuen hym of the heauenlye father
 wherewyth he defendeth hys churche from the po-
 wer of the aduersaries. And he sayeth: There was a
 seate set, and vpon it a sytter, wherby he signifyeth
 the stabilitie of Chyestes raygne. For hys seate or
 trone is (as Dauid sayeth) wolde wythout ende.
 And he that satte vpon thys glorious and princelye Psalm.
lxxxiiij.
 trone or seate was to loke vpon lyke a Jaspar stone
 and a Sardyne stone. By thys is vnderstanded no-
 thyng els, but a certayne heauenly & royall bewty
 shewyng aswell the maiestye as the power most ex-
 cellent of the iudge Chyist. For the cloth of estate &
 royall seates of kynges be wont to be moost ryche-
 ly decked and furnyshed for the settinge out of theyr
 Maiestye and authoritie. Nowe, the Jaspar stone
 they saye beareth the semblaunce of water, and the
 Sardyn stone of fyer, wherby is vnderstanded that
 the Lorde is wont to make hys iudgementes in wa-
 ter and in fyer, as appeareth Gen. vii. and. xix. Cro.
 S. ij. xiiij.

On Trinitie sondaye.

xiij, and in the seconde Epistle of Peter the last cha-
piter and in many other places of scripture.

The ray
ne bow. And a raynebowe was about the seat in syght lyke
to an Emerald. The raynebowe is a token, that god
the father is made at one wyth vs by Chyist and re-
emerald conciled to mankynde, as appeareth Gen. ix. Nowe
the Emeralde they say, is of such grenenes & vertue
that it maketh all thynges aboute it, to flopphe and
growe. Euen so, by Chyist, the world is renewed and
Lactan- it reslopysheth, as Lactantius doth very elegauntly
tius, and well, declare in a certayne Hymne.

And aboute the seate were. xxiiij. seates. And vpon
the seates. xxiiij. elders syttynge, clothed in whyte
raiment, and had on their heades crownes of gold
Saint Ihon doth here allude, to the maner of a real
me, well ordered, where kynges and princes whiche
are to gyue sentence, in maters of weyghte, woll not
do it wythout the assistance of certayne auncient per
sonages, that haue good experience of thynges, and
knowlege of the best lawes, lest they myght seme to
condempne any man of theyr owne priuate lust and
pleasure. Wherefore by this allusion he declareth that
God is a moost iust iudge, whose sentence all iuste
persons shal approue and prayse, as moost ryghtful
and true. By the. xxiij. elders, ye shall vnderstande
as well the patriarches and prophetes of the olde sy-
nagoge, as the Apostles, Euangelistes, & doctours
of the new Testament, and also the godly kynges &
iuges of both peoples. For they in scripture be cal-
led Elders. Now, by the syttyng of these Elders, is
vnderstande, the felowship of the iudiciall power w
Chyiste,

Exod.
xxiii.
Nu. xi.
Act. xx.

Christ, accordynge to Christes owne sayenge. **Mat.**
xix. Ye shall also syt vpon the. xij. seates, iudgyng **i. cor. vi.**
 vpon the. xij. trybes. Also saynt Paule wytnesseth that saintes
 shall iudge of thys worlde. By theyr whyte garmen
 tes or robes, wherewith they were clothed, is sygni
 fied purenes of mynde, innocencye, and indifferent
 iudgement wythout affection. By theyr crownes of **Exod.**
 golde vpon theyr heades. I vnderstande the mooste **xviiiij**
 pure sense of faith, wherby they shal iuge of al, accor
 dyng to the arbitrement of God, so that what so e
 uer they shal iuge vpon earth, shalbe ratified also
 in heauen, accordynge to that sayng of Christ, **Ma**
thw. xviij. What soeuer ye bynde on earth, shalbe
 bounde in heuen, and what soeuer ye louse on erth,
 the same shalbe loused in heauen. Furthermoze they
 signifye the felowshyp of the victories and raygne
 of Christ, accordynge to that in the Epistle to the **He**
 bryes. The sayntes haue baynquyshed realmes by
 faith. It foloweth in the texte.

Cap. xi.

And out of the seate proceded lyghtenynges, and
 thonderynges, and voyces. And there were seven
 lampes of fyre burnynge before the seate whyche
 are the feuen spirites of God. The preachynge of
 the Apostles, and of men apostolicall is compared to
 lyghtenyng and thonderyng, bycause by it is pro
 claimed the fearfulness of gods iudgementes. the
 whych hange ouer the heades of infideles, and such
 as beleue not. By the. vii. lampes of fyre brennyng
 befoze the trone. I vnderstande the septiforme spi
 rite of God, that is to wyte the fulnes and perfection
 of the heauenly graces wherewith the kyngdome of

S. iii. Christ

On Trinitie sondaye.

Esa.xi. **Christ is furnyshed. It foloweth.**

1.cor.xij

And before the seate there was a see of glasse lyke vnto Crystall, and in the myddes of the seate and rounde about the seate were foure beastes full of eyes before and behynde. &c. My frendes the calamities of thys worlde, wherwyth þe synch of the fleshe is repourged and the naughtye affectes of the same vtterly mortified, muste nedes be passed ouer of vs, euen as it behoued the people of God to passe the red see, befoze they coulde entre into the lande of promission. Wherfoze those heauenly and spiritual waters be here sygnified, wherwythal þe pourgyng of the soules and the spiritual regeneratiō is made.

Ioh. iij.

i. Pe. iij

For onles a man be bozne agayne of water and spirite he can not se God. And he calleth it a see after the Hebrues fashion, whych be wont to call al gathe rynges of waters sees, as in the thyrd boke of kyn ges. it is called the brasen see wherin the prestes in theyr ministracion washed, and in certaine other places. Now glasse is a bryght thyng wherby is meant that the water of baptisme purifyeth and maketh bryght. not so much the bodye as the hartes, yea euē in the outwarde conuersation of maners accordyng to that of Christe. Let your lyght so shyne befoze me that they maye se your good workes. But why is thys see of glasse lykened to Crystall? Surely because Crystall is a water whych by continuance of tyme is tourned into the hardenes of a stone, suche ones ought they that be baptised to be brought vnto, that is to saye, stronge and harde in faythe.

By the. iiii. beastes full of eyes befoze and behynde,
some

some do vnderstande the.iiii. Euangelistes, other,
 (whose iugemente better agreeth to the scripture as
 it seemeth) do vnderstande those heauenly and mini-
 stratorious spiritues or angels whych be appoynted Heb. ij.
 to stande at the foure quarters of heauen (by whych
 the kyngdome of Christ, that is, the church is spred)
 to execute the thynges, that be determined by the vn-
 serchable and eternall counsaile of God to be done.
 in mens thynges. These be full of eyes befoze and
 behynde, that is to say, they be replenyshed wyth the
 science and knowlege of thinges, passed, and thinges
 to come. And the fyrst beast was lyke a Lyon, the se-
 conde lyke a Calfe, the thyrde had a face like a Man,
 and the fourth was lyke a flyenge Eagle. Whereyn,
 ye shall vnderstande, that in a Lyon is courage and
 strength, in a calfe labour and diligence, in the face
 of a man, prudence and ryght iudgement, in an eagle
 swyftnes, and also facilitie in doyng thei? ministe-
 ries, al whych vertues they haue nede of, whych wol
 administre well and prosperously any kyngdome.
 And for thys cause in the psalmes the Lorde is said
 to sit and ryde vpon Cherubim, bycause he by them
 he executeth hys iudgementes, couragiously, diligēt-
 ly, prudently, and wyth great swyftnes. To thys in-
 terpretaciō doth the scripture agre. For the prophete
 Ezechiel in the .x. chapter doth vnderstande by .ij. .iiii.
 beastes he Cherubim, and he maketh also the foure
 beastes one, hauynge yet foure faces, or formes, for
 the foresayde vertues. wherwyth those ministringe
 spiritues, whose seruaice Christ vseth in his administra-
 tion of hys kyngdome, were indowed. In that they
 haue syxe wynges a pece, is betokened thei? swyft-
 nes

On Trinitie sondaye.

Esa. vi.

nes of obedience to execute the thynges that they be appoynted vnto. In lyke maner doth Esay describe Seraphim. These āgels, or yf ye lyst, these foure Euangelistes whych also be angels that is to say messengers, by whome Christ the greate conquerour of the aduerse powers is carryed thzoughe out the hole worlde as it were, in a triumphall charette, haue no rest neyther day nor nyght, but crye without ceasing.

Math.

xxviij.

☞ Holy, holy, holy, that is to saye, holy father, holy sonne, and holy spirite comforter, one Lorde & God almyghty, in whose name all we that beleue be baptised. And whan those beastes gaue glozpe, honour and thanks to hym, that sate on the seate whych lyueth, for euer and euer, the. xliii. elders of whom mention is made, befoze fel also, downe befoze him which sate on the trone, and worshypped hym that lyueth for euer.

Now therfoze good christen people, syth those holy spirites or angels, and the hole quere and church triumphant in heauen do wythout ceasinge, laude, prayse and magnifye the hygh maiestye of the Godheade, let not vs whych be the churche or congregation, militant here in erth, be behynde wyth our prayses, comendacions, and thankesguyng. The holy angels do crye befoze, let vs answere in þe same note & saye. Holy father, holy sonne, & holy goost cōforter. Let vs, I saye, accordyng to the exemple of þe. xliii. elders cast oure crownes befoze the trone, that is to saye, confesse the crownes, and rewardes, whiche we that be iustified, persōs haue, come of Christes mere goodnes, and no parte of our owne deseruyng, and saye: Thou arte worthy o Lorde our God to receiue glozpe

On Trinitie sondaye. Fol.lxxiiij.

gloire, and honour, and power. For thou hast created all thynges and for thy wlll they be. &c.

The gospel on Trinitie sondaye.

The.iiij.chapter of Ihon.

Thargument.

IA conflicte betwene the iustice of the flesh and the iustice of the spirite.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Iewes. The same came to Iesus by nyght and sayd vnto hym: Rabbi, we knowe that thou arte a teacher come from God, for no man coulde do such myracles as thou doest excepte God were wyth hym. Iesus answered and sayd vnto hym: Verely, verely, I saye vnto the, excepte a mā be borne from aboue, he can not se the kyngdome of God. Nicodemus sayeth vnto hym: how can a man be borne whan he is olde? can he enter into hys mothers wombe and be borne againe? Iesus answered: verely verely I saye vnto the, excepte a man be borne of water and of the spirite, he cannot enter into the kyngdome of God. That which is borne of the flesh, is flesh, and that which is borne of the spirite is spirite. Maruayle not thou that I sayd to the, ye must be borne from aboue. The wynde bloweth where it lysteth, and thou hearest the sounde therof, but canst not tell whence it commeth and whether it goeth. So is euery one that is borne of the spirite. Nicodemus answered and sayd vnto him: how can these thynges be? Ie-

aloud how can these thynges be? Iesus
(110)

On Trinitie sondaye.

hus answered and sayd vnto hym: arte thou a mayster in Israel and knowest not these thynges? Verelye verelye I saye vnto the: we speake that we do knowe, and testifye that we haue sene: and ye receyue not our wytnes. Yf I haue tolde you earthly thynges, and ye beleue not: how shall ye beleue, yf I tell you of heauenly thynges? And no man ascendeth vp to heauen, but he that came downe from heuen. And as Moses lyfte vp the serpent in the wyldernes, euen so muste the sonne of man be lyfte vp, that who so euer beleueth in hym perysh not, but haue eternall lyfe.

In this Gospel (good people) is conteyned a soze disputation vpon the iustyce of the spytte, and the iustice of the fleshe. Chyrl teacheth and desedeth the spirituall iustice, Nicodemus thother, but so yet that he suffreth hymselfe to be taught and instructed of Chyrl.

The description
of Nicodemus.

First therfore we shall consider the person of Nicodemus, as the Gospel describeth hym, and howe folpshly he speaketh of þ new byrth. For hereby we shall espye what we also can do of oure owne power in godly and spirituall maters. Now the Euangelyst certifieth vs that Nicodemus was a Pharisee, and a ruler of þ Jues, meanyng hereby, that for the outward conuersion he was faultles in luyng and florished in such apperaunce of honesty and holynes, that he was nombred of the Jues euen amongest þ chiefe & spyt. No here thou hast the description of Nicodemus person which befoze the worlde is both

both prudent and rightwouse. And yet neuertheles
 this worldly wyse and holy man is not so hardy nor
 so stronge, that he dare openly come to Christe or
 speake vnto hym, albeit he iudgeth Christ a teacher
 sente from God, and can not denye hys signes and
 myracles. I praye you, why doth not reason here
 come forth, openly to confesse Christes doctrine for
 thys thyng doth Christ in any wyse requyre where
 he sayeth. He that confesseth me before men, I shall
 also confesse him before my father and the angels of
 heauen. Surely reason can not do thys, it farre pas-
 seth her powers to subiecte herselfe to the hatred of
 the worlde for Christes sake. And therefore Christ re-
 quyreth of vs to hate oure owne selues, to kyll oure
 olde Adam, that we may so be transformed into new
 creatures. But what knowlege hath our flesh & our
 nature of such transformatyng or new byrth? Su-
 rely no knowlege, no felynge, no vnderstandyng at
 al, as thys sayntly Nicodemus this holy prelate tru-
 spunge to hys owne good workes ful wel declareth.
 Christ talketh of the spirituall and new byrth, & Ni-
 codemus loketh vpon the carnal byrth, sayeng thus.
 How can a man be bozne agayne whan he is olde?
 Shall he crepe agayne into hys mothers wombe?
 Herken how foolyschly, how vnwisely for al his out-
 warde holynes thys noble prelate speaketh of god-
 ly thynges. Yea Christ is fayne to expounde vnto
 hym, how it commeth to passe that we be made newe
 creatures. Howbeit he yet vnderstandeth hym not &
 therfore he asketh agayne how it can be. I pray you
 what synaguler poynt do ye se in thys Nicodemus,
 or what other thyng do ye fynde in hym but igno-

The
 flesh is
 fearfull.

Math. x

On Trinitie sondaye.

raunce, blyndnes, and infidelitie. Wherfoze though
hys outwarde conuersation shyneth neuer so muche
befoze the worlde yet it can not please God. God be-
holderth not the outwarde face and bysoure, but the
mynde and sayth, as also Heremy sayeth. And what
so euer is not of sayth is synne. The inwarde rygh-
tuousnes and goodnes must go befoze, or els þ out-
warde can not please God. Yf thou hast not the in-
warde iustice, forthwyth Chyist sayeth: Onles your
ryghtuousnes be better then þ ryghtuousnes of the
scribes and pharises ye shall not come into þ kyng-
dome of heauen. Wherfoze lyke as Nicodemus is
here founde vnskylfull, rude, and foolyshe in maters
concernynge the honour of God and oure helth: eue
so be all we, olde Adams, and all fleshy (accozdyng
to Chyistes sayenge, what so euer is genzied of flesh
is fleshe) onles we be lyghtened of the Lordes spi-
rite. We cal fleshe here the hole nature of mā, the bo-
dy, mynde, reson, vnderstandyng, wyl, besyde the ho-
ly goost. Such a man and such a body of synne su-
rely can do nought but synne, seme he neuer so gay
to other men, and be he decked wyth neuer so many
good workes, whych thyng saynt Paule declareth
copiously to the Romaynes, and in thys place thys
Nicodeme ful playnly sheweth by hys wylse talking

Iere v.
Ro. xiiij

what
the scrip-
ture cal-
leth
fleshe
Ro. viij.

Newe
byrth

what it
is to se
the king

Secondly, Chyist teacheth vs in thys Gospel the
new byrth, whych thyng Nicodemus coulede not at
tayne vnto, a fyrst he so speaketh of thys new byrth
or regeneration that he maketh it playnly necessary
to our soules helth. For thus he sayeth: Onles a mā
be borne agayne, he can not se the kyngdome of god.
Now to se the kyngdome of God is as muche as to

be iustified. Wherfore consider here wyth the open dom of
of thy mynde what Christe speaketh of thys maner God
iustificacio, and agayne what Nicodemus thinketh
agaynst it. Christe reasoneth and gathereth thus. No
worke, no reason, no outwarde conuersacion iustify-
eth, it is only the new byrth that must worke thys.
Agaynst thys conclusion Nicodeme thus obiecteth.
Yf so be my outwarde conuersacion, workes & lyfe,
be cōformable to the lawe, thā for such workes sake
God can not but iustifye me and make me eternally
blessed. But surely thys sayenge of hym is exceeding
ly both false and wycked, for asinuche as all men be
lyers, and only God true. Wherfore let vs consider
the nature of thys regendynge in what sorte it is. psa. cxv
Oules (sayeth Christ) thou best boine againe of wa-
ter and spirite. thou canst not come into the kingdo-
me of heauen. Marke þ in baptisme thys new byrth Baptis-
begynneth. For it is a token of sleynge the fleshe, as me
Dauid wytnesseth Rom. vi. And thys is one parte of
the newe byrth. Now in baptisme the holy goost also
is gguen and where as we be thus kylled, he rayseth
vs vp agayne, he dypueth, draweth, altereth, and so
worketh in vs, that we be led nomore wyth fleshy af-
fections but wyth goostly, and that we shuld breath
and thynke no longer vpon earthly thynges but vpo
heauenly thinges, and shulde lyue henceforth only to
ryghtuousnes. And thys is thother parte of thys
new byrth. It foloweth herof, that to be boine again
is nought els but to dye to synne warde, and by spi-
rite and fayth to lyue to iustice warde. Where thys
chaunceth there is the kyngdome of god espyed, there
is the realme of heauen entred into. What gloriaci-

on than is left here to the ryghtuousnes of Nicodemus: Surely it is not worth a rushe, nor to be sette an hawe by, none otherwise than Paule esteemed his ryghtuousnes that he gat in hys Jewyshe lyfe no better than donge. For not the thyng that commeth of our owne reason, but that whych the spirite worketh in vs is acceptable to God. The thyng that is generated of the spirite is spirite, and is only of valure before God. And therfore saynt Paul sayeth to the Ephesians. Do of the olde man accordyng to youre former maners and conuersation, and put ye on the new man. How can reason do or compysse these thynges, syth it can not perceyue thynges corporall and outward, as from whence the wynde commeth and whither it wold? To conclude, thys new byrth is a worke of the spirite, though the Papistes do neuer so muche preache the iustice of theyr fleshe.

Christ hath purchas-
ed vs
the spi-
rite

Therby, we be here taught, who hath gottē, gyven, deliuered, and communicated vnto vs thys spirite, euen the sonne of man Christe, who only came from heauen and returned into heauen. By what thyng then hath he gotten and deserued vnto vs this spirite? Truly herby, that he was likewise exalted as the serpent in wyldernes. But what maner serpent is thys? The people of Israell ones grudged agaynst god and blasphemied hym so heynously that he sent vpon them fery serpentes. And who so euer was bytten of any such serpent, dyed therof. Here God at last moued with the prayers and requestes of Moses, commaunded a brazen serpent to be erected for a signe that whoso euer beyng stryke of any such serpent shulde loke vpon that brazen serpent

pent, shulde be healed. Thys fygure Christ draweth
to hymselfe, and this in sentence he sayeth: I shalbe
deliuered to myne aduersaries to be crucified and
at last slayne, for thys intente, that by my crosse and
death God the moost loupnge father myght be reco
ciled to the worlde. Whosoever therfore beyng stry
ken wth the poyson darte of synne, loketh vp to me
that is to saye, beleueth on me, shal not than perishe,
but shall attayne euerlastynge lyfe. To such one is
Christ vnto vs, he forgueth vs our synnes, and be
floweth on vs hys spirite, he trãfformeth vs to new
creatures, he ordeyneth vs the sonnes and heyyes of
God, so that we cleaue vnto hym and beleue on him
wthout doubtyng. Wherfore good people that
God of hys endles goodnes woll bouchsaue
to create in vs a sincere and a ryghte
sayth, let vs al praye. To whom
be all gloze and honour
for euer and euer.

Amen.

The Epistle on the fyrst sonday after trinitie.

The .i. epistle of Ihon the .iiij. chapter.

Thargument.

How God loued vs fyrst, and how we ought
by hys exemple to loue our neyghbour.

MOost dearly beloued brethren, God is loue:
In thys appeared the loue of God to vs ward
bycause that God sent hys only begotten sonne in
to the worlde, that we myght lyue thorow hym.
Herein is loue, not that we loued God: but that he
loued vs, and sent his sonne to make agrement for

our

On the fyrst sondaye
our synners. Dearly beloved, yf God so loued vs,
we ought also to loue one another. No man hath
sene god at any tyme. Yf we loue one another, god
dwelleth in vs, and hys loue is perfyte in vs. Hereby
knowe we that we dwell in hym, and he in vs, by
cause he hath gyuen vs of hys spirite. And we haue
sene and do testifie, that the father sent the sonne
to be the Sauour of the world. Whosoever cōfess
seth, that Iesus is the sonne of God, in hym dwel-
leth God, and he in God. And we haue knowen, &
belued throughe that God hath to vs. God is loue,
and he that dwelleth in loue, dwelleth in God, and
God in hym. Herin is the loue perfite in vs, that we
shulde haue trust in the daye of iudgement: For as
he is, euen so are we in this worlde. There is no
feare in loue but perfyte loue casteth out feare, for
feare hath paynfulnes. He that feareth, is not per-
fyte in loue. We loue hym, for he loued vs fyrst.
Yf a man saye: I loue god, and yet hate hys brother
he is a lyer. For how can he that loueth not his bro-
ther whome he hath sene, loue God whom he hath
not sene? And this commaundement haue we of
hym: that he whiche loueth God, shulde loue hys
brother also.

My frendes this hole lection is a commendaci-
on of gods loue towards vs, by whose exem-
ple we also be commaunded to loue one another. He
that loueth not (sayeth saint Ihon which wrote this
epistle) knoweth not God though he neuer so much
boasteth hymselfe to be a christen mā, for god is loue.

Yea

Yea herin appeared the greate loue and charitie of God towarde vs men, that he sent hys only begotten sonne into the worlde, to thintent, that by his merite we myght lyue through hym whyche els shulde haue dyed wyth perpetuall death. But happely ye wolde here saie, that we prouoked God wyth oure loue and merytes fyrst to loue vs. No not so sayeth saynt Ihon, that is a false opinion and a starke lye. for in thys is the loue, not that we loued God, but that he loued vs fyrst, and sent hys sonne to be a sacrifice and a purgynge for our synnes. But herken what S. Austine sayeth of thys mater. What good merytes coulde we than haue whan we loued not God. for that we myght take loue to loue wyth, we were loued, whan as yet we had it not. This (sayeth he) doth Ihon thapostle moost openly affirme. Not that we loued God, but that he loued fyrst vs. Truly (sayeth saynt Austine) thys is moost ryghtly and well spoken. for we could not haue to loue hym onles we had taken thys of hym, in that he loued vs fyrst. How can we do good, yf we loue not? or howe do we not good, yf we loue? for albeit gods comaundemente semeth somtyme to be done of not louers, but of fearers: yet there is no loue, no good worke is imputed, neyther ryghtly is it called a good worke, for all þat is not of fayth is synne. And fayth worketh by loue. Hyther to speaketh Austine. Wherefore my dearly beloued (sayeth Ihon) yf God hath so loued vs, we ought also to loue one another. Ye wol saie: How can God dwell in vs, syth we se him not? Ihon answereth: Albeit we se hym not wyth the eyes of flethe, yet he dwelleth in vs, for God there wol dwell

Aug. cō
tra Pela
cap. xx

There
be no
merites
before
grace,

Questiō
Solutiō

U. i. where

Questiō
Exod.
xxxiii.
Solutiō

The spi
rite of
God

where charitte is exercised. But againe ye wol aske,
howe is it that Ihon sayeth here, noman euer sawe
God, seynge it is red in scripture that many of þe fa-
thers haue sene hym face to face, as Iacob, Moses,
and other. I answere, noman euer sawe God as god
and visibly. For the lawe was gyuen by angels act.
vii. and it is playne that Iacob sawe but an angell.
For euen in the selfe same. xxxiiij. chapter of Exodus
God sayeth: Man shall not se me and lyue. So thā
God dwelleth in vs inuisibly. It foloweth therfore,
yf we loue one another, god dwelleth in vs, & hys
loue is made perfyte in vs. Surely the knowlege &
confession of Chryste maketh vs all one wyth God,
so that we shalbe perpetually in hym, and he in vs.
But here ye muste marke that thys knowlege can
not chaunge but to such as be indowed with the ho-
ly goost. For he sayeth: Herby we knowe þe we dwell
in hym & he in vs, bycause he hath gyuen vs of hys
spirite. And we haue sene and do testifie (sayeth S.
Ihon) that þe father hath sent his sonne to be þe Sa-
uiour of the worlde. O glad and ioyfull tydynges.
What an exceedynge charitie and loue was thys?
Then syth God is so lounge vnto vs, pea syth he
is the selfe loue, yf we woll dwell in hym, we muste
loue, not only hi, but also for hym, our neighbour.
For that we do to our neyghbour he couēteyth it done
to hymselfe. Now it is a moost certayne token of our
loue towarde God, yf we boldly & wyth confidence
loke for the daye of iudgement. For yf we feare, we
declare that we be no perfyte louers. For feare is
not in loue, but perfyte loue casteth out feare. My
frendes hearken agayne what saynt Austine sayeth
herin

herin. He that feareth hell, feareth not to synne, but to byenne. But he feareth to synne, which hateth synne as hell. Thys is the chaste feare that remayneth for euer and euer. For that feare of punysshment hath toymment and paynefulnes in it and it is not in charitie, but perkyte charitie casteth it out. And surely a mā so much hateth synne, as he loueth iustice, which he can not do, the lawe fearynge hym by the letter, but the spirite healyng hym by grace. Thys wyrteth the moost excellent doctour of the church saynt Austine to þe confusion of the bayne sophistes which blasphemously wyte and speake agaynst the iustifenge spirite of God whych worketh by pure and lyuely sayth.

Aug. ad
Anas-
siu epi.
cxliij.

Wherefore good brethzen & systers let vs not thinke trustyng to our owne merytes and workes, that we loued God fyrst and so deserued kyndnes at hys hādes. For yf yothynke so, saynt Ihon tpyroueth you, sayenge: We loue God, by cause he fyrst loued vs.

Now yf a mā sayeth, he loueth God, and hateth his brother, he is a lyer. For he that loueth not hys brother whome he seeth, how can he loue God whom he hath not sene. And thys cōmaundemēt (sayeth saint Iho) we haue of God, that he that loueth God, must also loue hys brother. But I praye you howe do we loue our brother and se so many lye in euery corner without comfote. Yea we se Christ an hōgred, and we geue hym no meate. We se hym thyrstye, and we geue hym no drynke. We se hym harbroughten, and we take hym not in, naked, & we cloth hym not, syk, and we bylite him not, in prison, and we come not to hym. For in as much as we do it not to oñe of these

Math.
xxvi.

On the fyrst sondaye
our pooze bzethzen, Chyrist count it vndone to hym.
Wherfoze yf we vnfaynedlye loue God, let vs de-
clare our loue wth worthy frutes, let vs loue oure
bzethzen, as we be here wylled to do. Then shall we
wth confidence and full hope loke for the daye of
iudgement wythout feare, at whych tyme the heuen-
ly kynge shall saye vnto vs. Come ye blessed of my
father inherite the kyngdome prepared for you
from the begynnyng of the worlde. To
thys heauenly kynge the sonne
of man oure Lorde and
Sauour be gy-
uen al glo-
rye for
euer and euer,
Amen.

The Gospell on the fyrst sondaye after Trinitie.

The.xvi.chapter of Luke.

Thargument.

¶ Of the ryche man and of pooze Lazarus.

Iesus put forth a parable vnto hys disciples, say-
enge: There was a cerryayne rych man, whyche
was clothed in purple and fyne whyte, and fared
delictously euery daye: And there was a cerryayne
begger named Lazarus, which laye at his gates ful
of sores, desyryng to be refreshed wth the cro-
mes, which fell from the rych mans borde, and no
man gaue vnto hym. The dogges came also, and
lycked hys sores. And it fortunied that the begger
dyled, and was caried by the angels into Abrahams
bosome. The rich man also dyled, and was buried.

And beyng in hel in tormētes, he lyft vp hys eyes and sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed and sayd: father Abraham: haue mercy on me, and sende Lazarus, that he may dyppe the typpe of hys fynger in water, and coole my tonge: for I am tormented in thys flame. But Abraham sayd: Sonne remember that thou in thy lyfe tyme, receyuest thy pleasure, and cōtrary wyse Lazarus receyued payne. But nowe is he cōforted, and thou arte punyshed. Beyonde all this, betwene vs and you there is a greate space set, so that they whych wolde go from hence to you can not: neyther maye come from thence to vs. Then he sayd: I praye the therfore father, sende hym to my fathers house (For I haue syue brethrē) for to warne them, lest they also come into this place of tormēt. Abraham sayd vnto hym: they haue Moses and the prophetes, let them heare them. And he sayd: naye father Abraham: but yf one come vnto them from the deade, they wyll repente. He sayd vnto hym: Yf they heare not Moses and the Prophetes, neyther wyll they beleue, thoughe one rose frome death agayne.

God people thys Gospel as it is ryght comfōtable to the pooze godly persons: so it is ryght fearfull to the vngodly ryche persons. The sely poze godly person is muche vexed wpth troubles and diseases in thys lyfe, he lyeth otherwhyles beggynge at ryche mens gates, ful of sores, despyngge to be refreshed wpth the cromes whych fall fro theyr tables

On the fyrst sondaye

The vngodly person lyueth all at pleasure and flo
rysheth. But se the ende of these two in theyr death.
The pooze Lazarus is forthwyth caried by angels
into Abrahams bosome. The ryche man is buryed in
hell. What is thys, to be bozne vp of angels and to
be layd in Abrahams bosome? Surely it is nothyng
els, but to dye in the fayth of Abraham, whose sou-
les must nedes be in the handes of God. What is it
to be buryed and to lye in hell in tozmentes? To dye
wyth an euell conscience. These thynges do chaunce
in death, what tyme we passe out of thys worlde. Al-
beit ye shall yet vnderstande, that it was not pouer-
tie that saued Lazarus, nor the ryches that damned
the ryche man, but it is the fayth that sauereth & which
worketh pacience and hope, and agayne it is þe lacke
of fayth and despying of the neyghboure that da-
neth. As longe as the ryche man lyued he was so cho-
ked wyth worldly pleasures, that he coulde not se
what was what, but whan he was in hell and in toz-
mentes than he lyfted vp hys eyes, then he sawe A-
braham afarre of, and Lazarus in hys bosome. Su-
rely my frendes in death fyrst we espye out vngod-
lynnes and damnacion. Thā we se the felicitie & ioye
of the godly persons. Thys is that woyme that dy-
eth not, whych the prophete Esaye speaketh of. Thā
fyrst the vnyerse virgines se, that the wyse haue oyle
Then it commeth to our mynde, to whome we haue
done good, and to whome we haue done euil. Then
doth the lawe shewe it selfe, where as the gospell is
taken awaye, then fyrst, but to late and in vayne, we
seke fauoure. Then thou ryche mā thou canst speake
saye and saye: Father Abraham, haue mercy on me
But

esay. lxyf.
Math.
xxv.

Prou. i.

But hearken o thou vngodly ryche man, what father Abraham shall answere the agayne. Sonne remember that thou in thy lyfe tyme receyuedst thy pleasure, and contrary wyse thys pooze Lazarus receyued payne. Lo the sentence of the sharpe iudgement of God. For as saynt James sayeth: Iudgemente Iaco. ii. wythout mercy shall be to them, whych haue shewed no mercy. Also the wyse man sayeth in hys prouerbes. He that stoppeth hys eare at the cryenge of the pooze, shall also crye, and not be herde. Furthermore the prophete sayeth: For thys shall euery godly person make hys praye vnto the in due season, but in the greate water floudes they shall not come nyghe hym. So good people ye se by thys parable, that after thys lyfe we shall come shorte to make intercession either for our selues or for others. For the soule of thys ryche glutton here espyenge he could nothing pteuayle for hymselfe began to intreate for hys true brethren, and desyred that Lazarus might be sent to hys fathers house for to warne them, lest they also come into that place of tourmēt. But what was answered vnto hym agayne? They haue Moses and the prophetes, let them heare them, as who shulde saye, they haue gods worde amonges them, whyche teacheth them how to eschue euerlastynge punishmentes, and how to be saued, yf they wol not regard it, there is no recouery in them. Undoubtedly thys answer teacheth vs two thynges. First, that y wyll of God ought not to be learned of the dead, as Moses also forbyddeth in Deuteronomy, sayenge: Let Deut. xviii. no man serch the trouthe of the deade, for God abhorreth it. And surely not wythout cause, for he that ensercheth

On the fyrst sondaye.

sercheth the trowth of deade men, sheweth hymselfe not contented wyth gods worde, whych is a synne a gaynst the seconde commaundement. Also to serche the trowth of deade men, is to put other meanes thā preachers, by whome God wol haue hys word knowen and spzed abroad. Thys thyng doth the example of Saule teach vs, whych after he was caste by of the Lorde and vtterly wycked in his harte, by the helpe of a wytche raysed by the pꝛophete Samuēll from death, that is to wyt, a certayne person resemblinge Samuel in doyce and bysage.

i. Reg.
xxviii

Secondly, thys answere of Abraham teacheth vs, that besyde the worde wytten, none other is to be loked for, or to be herde, though an angell shulde come from heauen, or a goost rylse frō death to lyfe. Wherefore good chrysten bꝛethꝛen and systers, I exhorthe in the Lordes name you that be ryche, to make your selues frendes of your wicked Mammon, that is to saye, of your worldly goodes that when ye dye, they may receyue you into euerlastyng tabernacles, lest ye be serued as thys ryche mā was. And agayne I exhorthe you that be pooꝛe to haue sure faith in the Lorde and patience in your aduersitie and pouertie And doubt ye not, but at your departure out of this transitory worlde, accordyng to the example of this pooꝛe Lazarus, ye shalbe carryed by angels into the bosome of Abraham, that is to say, into euerlastyng lyfe, in whych after the example of the father Abraham, who is the father of al belcuyng chyldeꝛen, the godly be receyued as into the bosome of the heuēly father. To whom wyth the sonne and holy goost be all honoure and glorie. Amen.

Luc. xvi

abrahā's
bosome

The

The Epistle on the .ij. sondaye after trinitie.

The .i. epistle of Ihon the .iiij. chapter.

Thargument

Of the syngular loue of God towardes vs,
and howe we ought agayne to loue one another

MArtayle not my bretnren though the worlde
hate you. We know, that we are translated frō
death vnto lyfe, bycause we loue the brethren. He
that loueth not hys brother, abydeth in death.

Who so euer hateth hys brother, is a mansleer. And
ye knowe, that no mansleer hath eternall lyfe aby-
dyng in hym. Hereby perceyue we loue: bycause
he gaue hys lyfe for vs: and we ought to gyue our
lyues for the brethren. But who so hath thys
worldes good and seeth hys brother haue nede, &
shuteth vp hys compassion from hym; how dwel-
leth the loue of God in hym? My babes let vs not
loue in worde, neyther in tonge: but in dede and
in veritie.

FOrasmuch as (deare brethren and sisters) euen
from the begynnynge of the worlde it hath bene
fene, as the exemple of Abel wytnesseth, that the god-
ly haue suffred persecution, trouble, and vexation of
the vngodly and wycked persons: therfore the holy
Apostle of God saynt Ihon doth here exhorte vs to
patience in persecution and in aduersitie, and that
we shulde not be false harted and discouraged by-
cause we se we be euell and vnworthely handeled &
intreated of the wycked worlde. And it is not with-
out cause that saynt Ihon moueth vs to patience,

On the .iiij. sondaye

for of truth it is a ryght harde thyng a mā to stāde fast in trouble and not to despayre, or at lesse waye not to doubte of the trouthe of gods word for al that he seeth so many euell and vnhappy chaunces vnto hym on euery syde. And besydes that he exhorteth vs in thys place vnto pacience, he also therwythall comforteth al that be vexed & troubled for trouthes sake wyth the greate benefyte and profyte whych they haue taken througħ gods worde, that is to wyt that they be translated frō death to lyfe, and be now made the beloued sonnes of God, to whych commodities and profytes al the persecutions in the world be not able to be compared.

Maruayle not (sayeth S. Ihon) though the worlde hate you. We knowe that we are translated frome death vnto lyfe, bycause we loue our brethren.

What an vnspeakable solace and comforte is this (my frendes) vnto vs to knowe that we now lyue vnto God warde, albeit before the worlde we be daylye mortified and euen kylled none otherwise thā shepe that go to the slaughter. And agayne on the contrary parte what a fearful & horrible thyng is it ſe the wycked persons whych pursue the goodly be dead to god warde. We be than translated frō death to lyfe wherfore. Bycause sayeth Ihon we loue our brethren. Surely my frendes, the louynge of our brethren is an open declaracion & token to the worlde, that we be the chyldren of God. For he that sayeth he hath saythe and loue towarde God, and yet loueth not hys neyghbour maketh a starke lye. For a good tree, must nedes brynge forth good frute. He then that loueth not hys brother abydeth in death, that

that is to saye, he is not yet risen from death to lyfe Rom. vi
wth Chyist vnto a new lyfe. Yea saynt Ihon goeth
further and sayeth:

Who so euer hateth hys brother is a manslayer. The law

Surely my frendes the lawe is spirituall, and re- is spirit-
tuall
quyeth also the inwarde affections as Ihon doth
here testifie. For not only he that killeth by layeng
on of handes and violence vpon hys brother is in
daunger to the law of murther, but also he that pur
sueth hys neyghbour wth hatred. So though that
he be not a murtherer and m^aster in outward dede,
yet in harte he is. But no mansleer hath eternal lyfe
abydng in hym. For loke wth what measure we
meate to other, wth the same shall it be measured Mat. viij
agayne to vs.

Now in the doctrine and teachyng of charitie ye
shal vnderstande, that it is the maner of thapostles
cuer to byng to the exemple of Chyist, wherby
to frame our lyfe, lest we shuld inuent and deuise of
our owne heades newe formes & fashions of louing
our brethren. S. Ihon therfore doth here p^reuente
vs and setteth forth Chyist for an exemple to be fol-
lowed of vs, whych loued vs hys brethren not after a
lyght and base sorte, but euen wth the peryll of his
owne lyfe. He wol haue vs than in lyke wyse to loue
our brethren not lyghtly, but so vehemently & when
neede requyeth, we shulde not styke to venture out
goodes yea & our lyfe also for theyr sauetie & welth.
By thys we knowe charitie, that is to saye, the loue
of Chyist towarde vs and what our loue and cha-
ritie ought to be, in as muche as he gaue his soule or
lyfe for vs. What exceedyng and behemente loue

The los-
ue of
god to-
ward vs

E.ij. was

On the .ij. sondaye

was thys of Christ: And shall we then shewe our sel-
ues churlysh and unkynde agayne to hym and not
to expresse our loue towards him vpon our brethren
accordynge to hys commaundement: For that whych
is done to them he counteth it done to hym selfe.

Who so euer then hath thys worldes good and se-
eth hys brother haue nede, and shutteth vp his com-
passion from hym, how dwelleth the loue of god
in hym: As who shulde saye, yf we be not beneficiall
and good to our nedy and pooze neyghbour, it is a
sure token that we loue not God and consequently
that he neyther loueth vs. And in contrary wyle, yf
we be beneficiall and good to oure neyghboure for
gods sake it is a ryght sure sygne and declaracion
of our fayth towards God and that god loueth vs
Wherefore (deare brethren) let vs be mercyfull accor-
dyng to the temple of the heauenly father as Christ
monstrerh vs Luc. vi. And let vs not (as Ihon say-
eth here) loue in worde, neyther yet in tonge, but in
deede and in trouthe, and as saynt Paule sayeth; of a
pure harte and of a good conscience, and of faith vn-
fayned. Whych thyng he calleth the ende of the com-
maundement. These be the worthy frutes of fayth.
These frutes yf we bynge forth we declare our sel-
ues to be good trees plated by the ryuer syde whych
byngeth forth frute in due season, we declare oure
selues to be of the nombze of them whych S. Ihon
here speaketh of, that be translated from death to
lyfe euerlastyng. Where we shall lyue eter-
nally wyth the father, sonne, and holy
gost. To whome be all glorie.

A M E N.

The

The gospell on .ij. sondaye after Trinitie.

The .xliij. chapter of Luke.

Thargument.

In Chryste in this parable declareth that he is not apte to the kyngdome of heauen whych wyl ones laye his hande to the plough & loke backe to his affections.

Iesus put forth a similitude to his disciples, sayenge: A certayne man ordeyned a great supper, and bad many, and sente his seruauant at supper tyme, to saye to them that were bydden, come: for all thynges are now ready. And they all atonce began to make excuse. The fyrst sayd vnto hym: I haue bought a farme, and I must nedes go & se it, I pray the haue me excused. And another sayd: I haue bought fyue yooke of oxen, & I go to proue them. I praye the haue me excused. And another sayde: I haue maryed a wyfe, and therfore I cannot come. And the seruauant retourned and brought his mayster worde agayne therof. Then was the good man of the house displeased, and sayd to his seruauant: Go out quyeckely into the stretes and quarters of the cyttie and brynge in hyther the poore, and the feble, and the halt, and the blynde. And the seruauant sayd: Lorde, it is done as thou hast commaunded, and yet there is rowme. And the Lorde sayd to the seruauant: Go out vnto the hye wayes and hedges, and compell them to come in, that my house may be fylled. For I saye vnto you, that none of those

X.iiij. men
woulde.

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men which were bydden, shall tast of my supper.

Our Sauour Christ (good chysten people) consyderynge the vanitie of mens myndes in the worlde: whych for the moost parte are wonte rather to talke of God, of hys word, and of the blessed state of the lyfe to come: than earnestly to appoint theyr myndes to remoue out of theyr lyfes such impedimētes as myght hynder them from God and hys worde & shutte them out in cōclusion from the kyngdome of heauen, declareth in this gospel as in a proper parable the great foly of suche as so content themselves wyth wordes only and vayne prayses, and consyder no further to temper theyr lyues in suche wyse that an other daye they maye enioye in dede the euerlastynge lyfe in the kyngdome of heauen wherein they confesse so muche blyss & felicitie to be: as one ther was which was sittynge at the table wyth Christe hearynge hym talke of the resurrection of the iuste, sayd vnto hym: Blessed is he which eateth bread in the kyngdome of God. Christ takynge occasion of hys wordes taught both hym and all other in hym, that many ther were which could confesse wyth theyr mouth such to be happy & shulde be receyued there, but yet in the course of theyr lyues seemed not much desyrous to be partakers of that blyss, howe greate so euer it be & how frely so euer it be offred: or howe kindly so euer they be called ther to, whose unkindnes, and forgetfulness of theyr owne welch and commoditye he resembled and lykened to such gestes as were gently & louyngly called to a ryche feast wel & abundauntly prepared in all thynges, and yet refused to come: hauynge very vayne excuses for them selves

selues, whose vnkynde behauiour was reported to the feastmaker & moued hym to displeasure & to renounce them for they vnworthynes & to take other to syt at hys feast. Whych although they were but of pooze estimation, yet bycause they were ready to great thanks to receyue the lyberaltie of the feaste maker so gently offered wythout they deseruynge, they were admytted to sytte at hys owne table wyth hymselfe & had the fruition of those delicates, which the other that were fyrst called refused & despyed.

Here is mater (my frendes) for vs that be Gentyles to consyder wyth great thanks to almyghty God, that where as the people of the Iues were fyrst called by the seruauntes and messangers of hys word, to the great supper of the ioye of heauen, and they refused to come: that then to pleased the father of al mercy to sende hys seruantes to call vs to his said feast, whych of al people were moost vnworthy, and furthest from hym, in somuch as we were wyde of all truth and lyght, syttinge in moost blynde darkenes of error and ydolatrye, wanderynge in the bye paths and croked wayes of our owne lustes and ymaginations, so pooze and voyde of all grace that in steede of the true God we honoured mortal men and brute beastes as our God. Thus prouoked we hym first, these were our mercyes and deseruynge vnto hym: And yet pleased it hym to sende hys seruantes to preach vs hys gospel and by the violence of so great gentylnes offered vs and earnest callinge on vs by hys Apostles, we were brought into his holy house & church of hys electe: and there plenteously were set before vs to receyue frely & innumerable graces.

On the .ij. sondaye

graces & benefytes contened and prompsed in the worde of the gospel: so that now Christ wyth al his ryghtuousnes, wyth all hys iustice and holynes is frely gyuen vs to our welth and commoditie yf we wyl applye our selues by fayth and charitie to oure callinge. Yf we se the want of ryghtuousnes in our selfe & be auhongred therfore, let vs sue vnto Christ and he shall replevysh vs therewith. Yf we be sluge wyth synne, and wolde be deliuered from the danger therof: in Christ shall we fynde clere remission and shalbe quyte discharged. Yf we wante strength to fyght agaynst our inuisible enemyes, the worlde, the fleshe, and the deuill; in Christes power and assistance shall we no fayle haue the victoꝝy and ouer come them all. Yf we desyre to be deliuered of thys transpōꝝy world and to be present wyth God to syt at hys table, let vs a while tary in hope vntyll the Lorde call vs and we shall not doubt but be carryed thither wyth his holy angels, wyth hym to dwel for euer. He hath not prepared thys supper of euerlastinge lyfe of hys fre mercy onely but hath also as frely prepared all necessarye helpes and meanes for vs to vse to the better attaynyng of thys supper. Onely let vs be ware by the examples of the Iues that we be not vnkynde to so mercyfull a callinge lest we be refused as they were. We be not moze in gods fauour than they were. They were gods elect people, we were not so. They were chyliden of the house, we were foryners and straungers and none of the household. They were the natural bꝛaūches, we are but grafted in theyꝝ stockes and recepued in theyꝝ towmes. We ought to feare the moze, that we shall

shall not be spared, yf we shewe unkyndnes as they
 dyd. Ye haue herd what were the lettys, wherby the
 Jewes were drawen abacke from theyr saluation:
 One had bought a farme and was so holly bente to
 improve and enlarge that, to beare rule and raygne
 in the worlde, that he hadde no leasure nor space to
 gyue eare to the feastmakers callynge, and to come
 to hys supper. An other was so busely set about hys
 oxen and other possession, couetously gatherynge lu-
 cre and gaynes, to enrych hymselfe, that he chose ra-
 ther to lose the commoditie of that delicate supper
 then to lose hys gaynes. An other excused hymselfe
 that he had maryed a wyfe, and therfoze answered
 he that he coulde not come. He desyred not to be ex-
 cused, as the other two dyd, but sayde flatlye that he
 coulde not come, so harde it is for hym to come to
 Christ, whych hath hys harte set vpon þe flateryng va-
 nities and pleasures of the worlde. Let vs take hede
 my frendes that we be not so ouercome of these euell
 affections befoze reherced, that we folowe not them
 and refuse to come to the supper of euerlastyng lyfe
 wherunto we be called. Let vs call to mynde what
 our sauour Christe sayeth, excepte we renounce all
 that we possesse, we can not be hys disciples. It is not
 euell to haue rule and dominion in the worlde: but
 so to set our hartes vpon our dignities and preemi-
 nence, that we shal for the sauegard of them forlake
 the truth, and peruerter iustice: that is abhominable
 befoze God. So to ensue honour and worshyp, that
 we shall labour by falthode and sedition, by secreete
 conspiraçe to gette it, that is abominable befoze
 God, and wylbe surely reuenged: for God euer ha-

Lu.xliij

i.pet.v

V.i. teth

On the.ij.sondaye

Psalme.
xxxvi.

teth the proude in harte, he setteth hymselfe a parte agaynst them, euer to depose such. Though (sayeth Dauid) the vngodlye thynne hymselfe neuer so hye yet I sawe hym whan he was exalted aboue the Cedre trees, brought downe agayne to the grounde:

I sought hys rowine and place, but he was wasted and banyshed awaye lyke the smoke: Kepe therfore (byddeth Dauid) innocency and beholde equitie: for the godly man hath euer permanent issue. It is not euell to haue ryches and possessiōs: to vse the course of lawfull occuppence, but so to ensue our gaynes that we shall not spare by ryght or wronge to gette them, & is wyckednes befoze God. So to possesse ryches that vnmereyfully we shall kepe them and not reliefe the pooze with our superfluities, as Christ commaundeth vs to be stewardes of hys goodes comytred in our trust, that is the thyng which prouoketh hym to displeasure to pronoūce that it is very harde for a ryche man to entre in the kyngdome of heauen: more easy for a camell to go thowwe a nedles eye.

Math.
xxv.

mat. xix

1. tim. vi

Of all myschypse is couetysle the roote and fountayne sayeth S. Paule, & sayeth that they whyche desyre to be ryche fall into temptacion and snare of the deuell and to dyuerse lustes hurtfull and foolyshe, whyche drawne men in death and destruction. It is that affection sayeth saynte Paule whyche make the suers therof to erre fro they: sayth: They can neuer haue leasure to wayte vpon Christ and his worde that folowe thys affection: saye, and cal Christ what ye wyl they haue no lust nor desyre to come vnto hym: And the reason of thys thyng he openeth in another place where he sayeth, that the Gospel is not recey-

ij. co. iiii

ued

ned of these worldye men bycause the God of thys worlde hath blynded theyr vnderstandynge lest the lyght of the gospel shuld shyne & appeare vnto the. As these.ij. euell affections I meane the desyre of dominion and authozitie, and the insatiabie desyre of ryches be greate impedimentes and lettes that hynder many a man from saluation: so is the affection to pleasures of thys worlde as great a let, in whome it raygneth, to cause them set lytel by the callynge of God to thys great feast of the glorie to come.

This affection is so subtile, that where the other two can not alter and occuppe the mynde of many men, yet of thys they be ouercome. A beastly affection to be led wyth the volupties of thys worlde, and therefore Christ compareth them to swyne walowynge in the myer of beastly and carnal lyfe, and wolde haue no perles cast befoze them, for they can none otherwyse do but trede them vnder foote & despyse them. Let vs therfoze good people take good aduise, let vs consyder of what gentlenes and mercy we be called. Let vs consyder whereto we be called, not to payne and mysery, but to feastynge and bankettyng in the kyngdome of heauen. We prouoked not God to call vs by our merytes which were nothyng but blyndnes and Idolatry, but he of hys mercy preuented vs, only to haue þe prayse of our saluacion which wyl come at hys calling. Let vs cōsider how great a zeale God beareth to our helth whych semeth to be an grype whan we refuse to come at hys callynge, & not only calleth vs and leaueth vs there, but hath prouided all thynges to helpe vs to come thither wher vnto we be called, hys worde we haue, hys sacramē-

On the .iiij. sondaye

tes, and hys holy spirite woꝝyng in our hartes we haue, to be present wyth vs, to strength vs to come. Yf we come we be saued and shalbe blessed for euer, if we com not but make our excuses, we deceiue our selues, and for the loue of vayne and transytoꝝy delytes and pleasures lose the lyfe euerlastyng.

And what shall it auayle to wyne all the worlde & lose our soules Yf we refuse to come to thys feast, let vs not loke to be bydden to any other: for it is hys last feast and none other to be loked for after. No better messenger could he sende to vs to moue vs to come to thys feast than hys owne welbeloued sonne. God graunt vs all grace so to heare the callinge of almyghty God to thys hys mercyfull feast, that we may be redy to come vnto hym in thys lyfe by grace and in the lyfe to come to be at the feaste wyth hym in hys heavenly kyngdome in glorie. To

whome wyth the sonne, and the holy goost be euermore honoure and prayse worlde wythout ende. Amen.

The Epistle on the .iiij. sondaye after Trinitie.

The .i. epistle of Peter the .v. Chapter.

Thargument

An exhortacion to humilitie .

B Rethren, submyt your selues therfore vnder the myghty hande of God, that he maye exalte you whan the tyme is come. Cast all your care vpo him: for he careth for you. Be sober & watch, for your aduersary the deuell as a roarynge Lyon walketh about, sekynge whome he maye deuoure: whome

whom resyst stedfast in the fayth, knowynge, that the same afflictions are apoynted vnto youre brethren, that are in the worlde . But the God of all grace whych hath called vs vnto hys eternall glory by Christ Iesus, shall hys owne selfe (after that ye haue suffred a lytell affliction) make you perfyte ferle, strength, and stablysh you . To him be glorye and dominion for euer and euer. Amen.

THys epistle (good people) is a ryght comfortable lesson, exhortynge vs to lowlynes and modestie by the hope of everlastynge rewardes whych remaine vnto vs . First therfore saynt Peter bydeth vs here to be humbled vnder the myghty hâde of god. But what calleth the scripture to be humbled? Surely to be humbled signifieth in holy scripture to be throwen downe, to be depressed, and utterly to be brought to nought, so that dispaynyng of al māns helpe, we perceyue both that we be nothyng & that we can do nothyng, vpon whych humilitie also a certayne outwarde sobernes and mekenes foloweth to wardes the worlde. They that in thys wyse beynge humbled, do cast the hole trust and affiaunce of theyr harte vpon God shall at length no doubt be promoted and auauiced vp on hygh. Let vs then my fren des be humbled, let vs submytte oure selues vnder the myghty hâde of God, that is to say let vs know, that whyle we submytte oure selues one to another, we exhibite and do thys office of obediēce not to mē, but to God hymselfe. And assuredly thys oughte to be a ryght syngular comfozte vnto vs, yf we knowe that we by our obediēce do please not mē only, but

what is
to be hū
bled.


On the. iij. sondaye

also God hymselfe. But ye woll obiecte agaynst me. Who wolde not wysh to be obedient vnto God? Ye saye well, but we worship God wyth thoffice and ser uice of obedience, whan we honoure our neyghbour wyth obedience, whom god commaundeth to be ho- noured. Let vs then my frendes be meke and hūble as well in weale as in wo, and let vs euermore haue in remembraunce the myghty hande of God, where wyth we knowe that we shall ones be delyuered, yea and also be exalted. But when? surely in due tyme, not whan it seemeth good to vs, but whan God shall se it moost conuenient for vs. And let vs cast all our care vpon hym, let vs (I saye) commende and com- mytte our cause to God, whych shall fyght and care for vs.

Seconde, for as much as the deucl hateth nothyngge worse then mutuall obedience and subiection in the congregacion: Saynt Peter also in thys epistle monyeth vs that we shulde be sobre & watch, lest þe deuell disturbe our con corde, and whyle we be asleepe come and tome tares accor dyng to the parable of Christ in the. xij. chapter of Mathew. Let vs thā be sober as well in our doctrine, as in our outwarde cō- uersation and maners of lyfe. Let vs be vigilant & prudent in all our doynges and procedynges. And why? for our aduersary (I say not þe worlde aduer sary but þe aduersary of the which folow godlynes,) I meane the deuell busely wythout ceasyng wal- keth about lyke a roaryng Lyon on euery syde, to what ende to deuoure and vtterly to destroye vs.

Surely (good people our mortall enemye the deuell is euert lyenge in wayte not agaynst the worlde but agaynst

Tanq
leo rus
giens.

agaynst such as renounce the worlde & folow Christ
 I meane such as be ryght chystian me and women
 to thintent he myghte chase and dzyue them awaye
 from the confession of the Gospel vnto foule and vn
 cleane lustes, whome onles we resyst wyth fayth, so-
 brenes, watchyng, and warenes, he wol surely haue
 the vpper hande of vs, and cast vs downe hedlong.
 How then shall we chase awaye the deucl: wyth out
 warde and carnall thynges? No truly, but with sted
 fast fayth, whych commeth from the harte cleauyng
 fast to Christ the Lorde and conquerour of Satan 
 our enemye, knowyng this, that the same afflictions
 be appoynted to þ hole chysten brotherhod throug
 out the worlde. Wherfore we ought not to thynke
 that we only be tempted and troubled, but we suffer
 it in comune wyth so many as are earnest beleuers
 of Christes holy worde.

fynally we be here cōforted agaynst the crosse and
 temptacions and be put in mynde by saynt Peter, þ
 the God of all grace whych hath called vs to hys e-
 ternal glorie by Christ our Lorde, woll at last dely-
 uer vs, and not suffer vs to be tempted aboue oure
 powers, and where he suffreth vs to be tempted, yet
 he wyl make perfyte our temptacions and wyl
 confirme, strengthen, and stablysh vs in
 them, lest we perysh or take a fal and
 so be vtterly banyquished of
 our enemy and be con-
 founded. To hym
 be glorie,
 prayse, & dominion
 worlde wythout ende. Amen,

The

On the .iiij. sondaye.
The Gospell on the .iiij. sondaye after Trinitie.
The .xv. chapter of Luke.

Thargument.

The parable of the hundred shepe and of the grote.

THen resorted vnto hym all the publicanes & synners, for to heare hym. And the pharisees and scribes murmured, sayenge: He receyueth synners, and eateth wyth them. But he put forth this parable vnto them, sayenge: What man of you hauynge an hundred shepe (yf he lose one of them) doth not leaue nynty and nyne in the wyldernes, & go after that whych is lost, vntyll he fynde it? And whan he hath founde it, he layeth it on his shuldres wyth ioye. And as sone as he cometh home, he calleth together his louers and neighbours, sayenge vnto them: Reioyse wyth me for I haue founde my shepe, whych was lost. I saye vnto you, that lyke wyse ioye shalbe in heauen ouer one synner that repenteth, more than ouer nynty and nyne iust persons, whych nede no repentaunce. Eyther what woman hauynge ten grotes, yf she lose one doth not she lyght a candell, and swepe the house, and seke diligently tyl she fynde it? And whan she hath founde it, she calleth her louers and her neighbours together, sayenge: Reioyce wyth me, for I haue founde the grote whych I had lost. Lykewise I say vnto you, shall there be ioye in the presence of the angels of god, ouer one synner that repenteth.

In

Thyſ Gofpell (deare bzethzen) is ſet befoze our
 eyen the notable exemple of the loupng kyndnes
 and mercy of Chyiſt towardes vs wretched ſynners
 and loſt ſhepe, vnto whome only thyſ goſpell is pro
 pouned foꝛ a ſynguler comforte. Foꝛ the phariſees &
 ſcribes whych be blynded with theyꝝ owne proper iu
 ſtice, be not only no partakers of thyſ moost comfoꝛ
 table Gofpell, but moze ouer they vtterly vnderſtād
 it not. Yea whan they ſe that Chyiſte beſtoweth hys
 Gofpell vpon ſynners, they grudge therat, & mupe
 that they ſhulde haue ſuch fauour and grace at hys
 hande.

The publicanes then, that is to ſaye, customers, Publica
 tribute gatherers, oꝛ baylyſes, whych amonges the nes.

Jues and namely amōges the religioſe phariſees
 were counted vnholly perſons, and the other notoꝛi
 ous and open ſynners reſorted to Chyiſte, to heare
 hym. They had herde much of hym, and what won
 ders and myꝛacles he had ſhewed amonges the peo
 ple, and namely they had herde of hys comfoꝛtable
 doctrine. Wherfoze they come now, knowyng them
 ſelues ſynners, and therfoze not quyet in theyꝝ coſci
 ence, to ſeke reſt to theyꝝ ſoules, and to heare Chyiſt,
 whome foꝛthwyth he loupngly recepueth, and lyke a
 tender and a good phyſician goeth about to laye his
 medecine and ſaluc to theyꝝ diſeaſes. All hys paci
 ent hearers and humble ſuters he healeth, not onely
 in body, but alſo in ſoule. But the moost holy and re
 ligious phariſees and famouſe doctours of the law
 and ſcribes are nothyng content herew, they mur
 moure, they grudge, they ſnouſſe at hym, and what
 ſaye they? Lo thyſ felowe, whych is reported to be

the sonne of God and whych maketh himselfe so per-
fyte and holy a persone recepueth synful persons in
to hys company, and eateth & drynketh wpyth them.
But he put forth this parable vnto them. &c. Good
people ye shal vnderstande, that our mayster Chyist
bycause he wolde not gyue a iust cause of offense to
the pharisees & scribes, studyeth to heale them wpyth
two feate parables, by whych he teacheth, that not
without cause, he receiueth synners and eateth with
them. Yea he declarerh, that hys office requyrezh to
preache glad tydynges to the poore, not to breake a
broused rede, nor to quenche the smokyng flaxe, as
Esa. xl. Esay had propheryed of hym. Moreover that hys
offyce and feate was to feede hys flocke lyke a shepe
herde, to gather together the lambes with hys arme
to releue them in hys bosome; also such as be lost to
Ezechi. seke vp, such as go astraye to brynge agayne, suche
xxxiiii. as be wounded to bynde vp, suche as be weake to
make stronge, and so forth. All these offyces of Chyist
be euery where recorde in scripture, and he doth ex-
presse them here in the parables insynge, to thintet
he wolde shewe that he doth not amysse in that he re-
cepueth synners and taketh meate wpyth them. In
dede Chyist myght haue made answere to the phari-
sees and scribes wpythout parables euen wpyth open
textes out of the prophetes concernynge hys offices
But thys he doth not, that hearynge they shuld not
heare, and seynge they shuld not se, but at last shuld
peryshe by the iust iudgement of God. And in these
parables lyeth hys the ryght dreadfull iudgement of
God agaynst these proude religious and holy pha-
risees that woll euermore iustifye themselves which

Malbe

shalbe reiected and shaken of wyth theyr iusticies,
 where as the penitent and lowly synners shalbe re-
 ceuyed. What man of you, (sayth Christe) whyche yf
 he haue an hundred shepe and fortune to lose one of
 them wyl not forth wyth leaue the fourescore & ny-
 tene in wyldernesse, and go after that whych is lost
 vntyll he fynde it. And whan he hath founde it, for
 ioye he layeth it on hys shulders, and he cometh not
 so sone home, but he calleth together hys frendes &
 hys neyghbours and despyeth them to reioyse wyth
 hym for the fyndynge agayne of hys lost shepe. So
 sayeth Christ, ioye shalbe in heauen ouer one synner
 that repenteth moze then ouer foure score and. xij.
 persons whych nede no repentaunce. My frendes
 what meaneth thys parable: who is thys sheperd of
 the shepemaister? Surely it is our mayster Christ, he se-
 deth hys shepe, he teacheth all men in the wysse &
 directiōe of the world, of these shepe, one strayth abrode and
 is lost, the other in theyr owne conceytes and iudge-
 ment erre not but be styll in the ryght waye and ther-
 fore they nede not to be sought and to be redeemed.
 And truly (good people) the number is very smal of
 them & shalbe saued, for the rest of the people thinke
 themselues iust and ryghtuous persons by the me-
 rytes of theyr owne workes. The shepe that goeth a
 straye signifieth them whych know themselues syn-
 ners, these doth Christ seke by yea he came for these
 mens sakes that he myght redeime them. Here then
 ye se the synall cause and vse of Christ. The sonne of
 man came to seke and saue that was lost, he came in
 to thys worlde to saue synners. So then there be. ij.
 sortes of iust or ryghtuous persons in the worlde.

The de-
claraciō
of the
parable

Esa. xliij

On the.iiij. sondaye

He that knowlegeth his synnes & vnworthines, and beleueth on hym that iustifyeth the wycked, is iuste by fayth, and he is the true iust and good person.

Iustice
pharisaicall,

Math. v.

The other is he that woll be iustified & made good by the workes of the lawe, thys iustice is called the pharisaicall iustice. Of thys iustice Chyrist speaketh thus. Onles your ryghtuousnes passe the ryghtuousnes of the scribes and pharisees, ye shall not entre into the kyngdome of God. And in the .xvi. chapter of Luke he sayeth. Ye be they which iustify your selues befoze men, but God knoweth your hartes.

The seconde parable of the woman which had lost a grote, and after much sekynge, founde it agayne, meaneth the same thyng, that þ other parable doth

In dede the woman is a weake vessel. So Chyriste applyeth hymselfe to the weake and vnperfyte persons. The woman lygheteth a candell, & sepeketh her house, seketh diligently her coigne that she hath lost she neuer ceaseth tyl she hath founde it agayne. Euen so carefull and desyrous is our Sauour Chyriste to call synners to repentaunce. Now yf ye woll knowe the cause of our repentaunce, ye shall vnderstande, that it is not our owne worke nor our owne mercyte and deseruynge, but bycause Chyrist our shepherde seketh vs, yea we shulde bitterly perpysh strayenge in the wyldernes, yf Chyrist our herdmā sought vs not vp. But how doth he seke vs? Truly by hys worde, whyche beynge preached vnto vs reprooueth vs of our wandrynge and strayenge abrode, whyche knowen, we be brought agayne by Chyriste our pastoure and shepherde to the flocke, that is to wyte, we be made the true members of the true church. And af-

ter

ter we be ones reduced and broughthe home agayne
to the flocke, we be not set in a felde alone by our sel-
ues, where we alone shall fede, but togyther wyth þ
rest of the flocke and vnder our shepeherde we seke
all one and the same fode and do the same that the
rest of the shepe do. Finally forasmuch as Chyist say
eth, that the angels in heauen do ioye vpon such as
repent, we be here taught þ repentaunce is a worke
very acceptable and pleasynge to God.

Wherfore my frendes let vs not be lykened to these
religiose proude and presumptuose Pharisees &
scribes whych murmured and grudged at the tender
harte and kyndnes of our Sauour Chyist, & which
iustifyed themselues, despyssynge all other in compa-
rison of them, bycause of theyr owne tradicions and
obseruaunces & therfore thoughte they had no nede
of Chyist. But let vs humbly and thankfully at the
preachynge of Chyistes holy worde, whych it hathe
pleased hym now in these last dayes to disclose and
open agayne vnto vs, to repente vs of oure wan-
drynge out of the ryght waye. And thā doubtles the
angels in heauen shall haue moze ioye ouer vs, thā
ouer all those which were counted moost holy & per-
fyte persons in the syght of the worlde. Whych an-
gels also at oure departure out of thys bale of
mystery shal cary vp our soules into heuen,

where we shall haue the moost ful fru-

ition of all ioye wyth Chyiste our

Lozde. To whome wyth the

father and holy goost

be all glozpe.

Amen.

On the .iiij. sondaye
The Epistle on the .iiij. sondaye after trinitie.
The .viij. chapter to the Romaines.

Thargument

In thys epistle we be comforted to beare aduerſitie well in worth, ſepnge it is the waye to euerlaſtyng gloꝛye.

Brethren, I ſuppoſe that the afflictions of thys lyfe, are not worthy of the glory, whych ſhal be ſhewed vpon vs. For the feruent deſyre of the creature abydeth, lokyng when the ſonnes of god ſhall appeare, bycauſe the creature is ſubdued to vanitie, agaynſt the wyll therof, but for hys wyll whych hath ſubdued the ſame in hope. For the ſame creature ſhalbe deliuered from the bondage of corrupcion into the glorious libertie of the ſonnes of God. For we know, that euery creature groneth wyth vs alſo, and trauayleth in payne, euen vnto thys tyme. Not only it, but we alſo which haue the fyrſt frutes of the ſpिरितe, mourne in our ſelues alſo and wayte for the adoption of the chyldre of god euen the delyueraunce of our bodye.

The holy Apoſtle ſaynt Paule welbeloued brethren and ſyſters conſydering the ſtate of true chriſten men whych lyue godly in thys worlde to be full of aduerſities and troubles whych be offered vnto them both by the worlde, the fleſhe, and the deuel, and knowynge the weake power of frayle men to be farre vnable to ſtande ſteadfaſtly in them, onles they be armed & ſenſed with the armour of gods worde, exhorteth vs therfore in thys epistle by dyuerſe reaſons

sons to pacience and sufferance: and comforteth vs
 wyth the great ioye and glorie that shal be declared
 vnto vs in the worlde to come. He affirmeth vnto
 vs that what so euer we can suffer in thys worlde is
 but shorte and transytory: but the ioye that we shall
 receyue is durable and euerlastyng. Howe great so
 euer the payne be of oure aduersitie that we suffer
 here, I thynke it nothyng (sayeth saynt Paule) to þe
 glorie that shall appeare vnto vs, which is so great
 and infinite that it can not be comprehended of any
 mans vnderstandyng. It farre passeth the eye of
 man to se thorow it, or the eare to heare þe greatnes
 therof or the harte of man to vnderstande the glorie
 that God hath prepared for them þe loue hym, which
 are content after the exemple of hys welbeloued son
 Christ to suffer and to beare theyr crosse wyth good
 harte and wyll. Let vs therfore behold not so much
 the greife and despyte of persecution and displeas-
 ures of thys worlde, as the bryghtnes and excellency
 of the glorie that we shalbe in, whyche although we
 se it not wyth our corporall eye, yet wyth the eye of
 our fayth in the myrrour of goddes worde we se it
 much moze clerly, and shall moze surely enioye it thā
 we se & enioye those thynges, whyche be vnder oure
 corporall syght. If the greatnes of aduersitie fea-
 reth vs, let vs call to mynde that whan we suffer in-
 nocently, we suffer wyth Christ and Christ wyth vs.
 If we be of the body by true fayth, than maye we be
 sure that the heade beareth parte wyth vs and hel-
 peth vs in our aduersitie. In hys power & assistance
 we shall ouercome. Of our selfe we be to weake, but
 in hys power sayeth saynt Paule in whom is my cō phil. iij

On the .iiij. sondaye

forte I can do all thynges: Let noman thynke it impossible to beare paciently the losse of name, of goods, of wyfe and chyldzen, to beare the great assaults of the deuels temptacions: for to ouercome the stronge & vnruly affections of our corrupte nature, and therupon in cowardnes to gyue ouer and suffer our selues to be led vnder theyr captiuitie, nay there is nothyng to harde to be performed of a chrystian man in whome the spirite of God is abydyng.

Ioh. xvi. Take good hart sayeth our Sauour and captaine

Chyrist I haue ouercome the worlde and al these for you. It is not impossible for you to resyst & to haue the victoꝝ: for fayth subdueth all thynges and hath the victoꝝ of al thynges that be agaynst you, for al thynges be possible to fayth. Thys is the comforte

Mat. ix.

that a chrystian man maye haue to consyder that it is not hys aduersitie alone whyche he suffereth, but Chyrist hys heade and captayne suffereth wyth hym.

Act. ix.

As he sayd to Saul whā he persecuted the chrystian men, Saul Saul, why doest thou persecute me? It

i. tess. iij

Heb. xij

ought to be no straunge thyng to vs to suffer. For saynt Paul sayeth that we be ordeyned for thys vse and purpose. In chastisement doth god nurture his chyldzen whome he loueth. Yf our lyfe be in chastisement and aduersitie and we lyue in paciēce: we may haue good hope that as we be made lyke to Chyriste in trouble and affliction, so shall we be lyke to hym in gloꝝe. The waye to pleasure is by aduersitie, to welch by infirmitie, to gloꝝe by rebuke and shame, to ryches euerlastyng, by transitoꝝ pouertie. After none other sorte walked our sauour Chyrist in thys

Math. x

worlde. It were vnmete, the disciple to be aboute the mayster

mayster. It were not mete the souldioure to be moze delicatly handled than hys captayne. Who can requyre of God, to be spared fro hys crosse, where god spared not hys owne deare and welbeloued sonne. **Christ.** He suffred al reproffes, and afflictions, & suffered to the death, of h crosse, and yet deserued it not, why than shuld not we that be synners, content our selues to suffer, whether God ordeyneth, aduersitie to fall vpon vs, for our synnes, to thintent to purge vs of them, or whether he wolde haue vs suffer for the tryall of oure fayth, hat so by oure patience, we myght glorifye hys name and edify our neyghbour by our exemple. Let vs blisse our selues, in the name of the father, of the sonne, and the holy goost, & offer oure selues, to beare what so euer he thynketh mete for our soule. Let vs praye, that we may haue fayth, to stande, and not be ouercomed of the temptation of aduersitie. It is no small comfort, to vs that we suffer not alone. Such an vnitie & consente is there betwene the members of Christes, mysticall body, that what one member suffreth, all the resydue fele the greife of the same: & beare theyr parte, of the burthen And yf thys semeth not ynough, all the creatures of God, seme to fele our aduersitie and to suffre wyth vs: and desyre and tarye for (in hope) theyr deliuerance. They seme to vnderstande, as they be abused in the wo:ld, that so also be the electe. They se themselves created of God to the vse and necessitie of mā, whom they serue w ryght good wil, & they se themselves otherwhyles soze abused in excesse & riot, & therfore they be greued therwyth. And yet though it be against theyr wyll, they are styl subiecte for his sake that ordeyned them, and are cōtent for his pleasure

Ro. viij.

Phil. ij.

1.co. xij

Heb. iiii

On the.iiij.sondaye

sure to be subiecte to mutabilitie and beare patiently the vanitie of me in theyr abuse in hope yet ones of delyueraunce. They desyre not to be aboute þe dignitie of goddes deare and chosene seruauntes, whom they se vnworthely dealte wythal in the worlde, but beare theyr bondage and captiuitie well in worth, takynge such parte as goddes moost worthye creatures do, for they knowe that they shal ones be delyuered, not only from theyr payne and trauayle in chaungeynge and renewsynge themselves fro tyme to tyme for mans vse and commoditie, in perpetuall generation and corruption: but shal also be delyuered from the abuse whych the vngodly holde & occupie them vniustly in. A libertie and delyueraunce they loke for in hope, whych they knowe certaynly shal than chaunce to them, whan they shal se þe chyldren of god deliuered from theyr labours, and trauayles, and set in theyr gloze of ioyfull rest. Thys is the delyueraunce whych all creatures sorowe and wayle dayly for, and are in as feruente desyre, to se thys delyueraunce, as the woman whyche is in trauayle of hyr chyld, longeth for the delyueraunce therof. In a pable (good frendes) thus saynt Paule speaketh vnto you, to comforte you, that for some solace of your payne and aduersitie, ye haue all þe creatures of god suffer with you. Count it not for any bayn inuentio, sayned of saynt Paule, for he sayd that he knewe it to be thus in dede, that al creatures do suffer parte wyth goddes electe in theyr troubles. Which thinge myght we lerne and know also, yf we woll consyder wyth better aduysment, the thyng whych he speaketh. For consyder me, what doth it sygnifye to vs: whan

whan we se the wery ore wayle and pante vnder his
pooke : the horse grone vnder hys burthen , and the
pooze lambe blete whan he is dꝛawen and dꝛyuen to
hys slaughter: whā all beastes trauayle wyth payne
and doloure to increase in theyꝝ kynde, whan al crea-
tures are subiecte to such continuall alteration, for-
med and reformed frō one fashion to another, what
spgnifyeth it vnto vs but that they be partakers of
such paynes as goddes seruauntes be put to :

They suffer and resyst not, for so they se such porci-
on to fall to the electe of God. And therfore in hope
of delyueraūce they abyde what so euer the vse and
necessitie of man requyꝝeth of them, oꝝ yet what soe-
uer abuse and tyꝛanny mans malyce put them to .
And thus in theyꝝ paynfull trauayle they continue
tyll the daye come whan goddes chyldꝛen shalbe de-
lyuered of all theyꝝ mysery, which they lōge for both
for the electes sake and theyꝝ owne also . Thys de-
syre and carefulnes is not in vnreasonable creatu-
res only, neyther do they alone suffer. such vexacion
and abuse in the worlde to be wꝛongfully dealt with:
but we our selues (sayeth saynt Paule) whych haue
the fyrst frutes of goddes spirite, endowed wyth sin-
guler pꝛerogatyues aboue other of goddes house-
holde, beyng the heades and teachers of the people
and made of God ꝑ vessels to receaue and kepe the
moost woꝛthy and excellent treasure of hys gospel,
we our selfe are in daunger & subiecte to manyfolde
aduersities in the worlde , in somuch that we are as
men dayly in daunger and iudged to death, and are
reputed as shepe euermore ready to the slaughter.

We se so many vnwoꝛthy thynges done in ꝑ worlde, Ro.viii.

Ala.ij. that

On the .iiij. sondaye

that we desyre to be out of the worlde and to be with
Christ. Such commaunce, and greuaunce we fele in
thys corruptible body, that we sygh and dayly lōge
to be deliuered. We desyre much to haue thys tabe-
ij.cor.v. nacle of our bodies, to be chaunged and altered, that
we maye be endowed, wyth our heuenly house from
aboue. Now (my frendes) these thynges well consy-
dered, let vs take vpo vs þe armure of God, to fyght
Eph.vi agaynst our inuisible enemyes. Let vs patiently a-
byde all griefes, and displeasures, of thys lyfe, that
we maye raygne wyth Christ, another daye. It is no
finale ioye, that we be called to. It is farre passynge
all the passions that we can suffer here. And let vs
as I sayd, call to mynde, that we suffer not alone.
Christ our heade suffereth wyth vs, by whose assy-
stence, we shalbe able to stande. And suche cōmunion,
and felowship, is there betwene the members of Chri-
stes body, that what the one suffereth, all other suf-
fer wyth it. Yea al þe creatures of god, are partakers
wyth vs, and in hope to be deliuered, they suffer pa-
ciently. No creature shulde desyre to be exempte fro
trouble in thys worlde: seyng Christ goddes natu-
rall sonne, was not exempt, seyng goddes holy pro-
phetes and apostles were not exempt. Let vs thā cō-
mytte our selues, into the handes of God, and arme
our selues wyth patience, so that we maye glory-
fy goddes holy name, by our well doyng, ,
that an other daye, we maye be taken
for hys well beloued chyldren.

To whome be all glorie
for euer and euer.

A M E N.

The

The Gospell on the .iiij. sondaye after Trinitie .

The. vi. chapter of Luke.

Thargument.

Christian lawes be here described.

Iesus sayd vnto hys disciples. Be ye mercyful, as your father also is mercyfull. Iudge not and ye shall not be iudged: Condempne not, and ye shall not be condemned. Forgyue, and ye shalbe forgyuen. Gyue, and it shalbe gyue vnto you: good measure and pressed downe, and shaken together and runnyng ouer shall men gyue into your bosomes. For wyth the same measure that ye mete wythall, shal other mē mete to you again. And he put forth a similitude vnto them. Can the blynde leade the blynde? Do they not both fall into the dycke? The disciple is not aboue hys mayster. Euery man shall be perfyte, euen as hys mayster is. Why seyst thou a moate in thy brothers eye, but cōsyderest not the beame that is in thyne owne eye? Eyther how can nest thou saye to thy brother, Brother, let me pull out the moote that is in thyne eye, when thou seest not the beame that is in thyne owne eye. Thou ypoците cast out the beame out of thine owne eye first and then shalt thou se perfytly, to pul out the moat that is in thy brothers eye.

God people our Sauour Christ in thys gospell setteth forth vnto vs certayne chustian lawes that is to saye certayne officies or duties of cha-
titie and frutes of fayth.


First he byddeth vs be mercyfull and tender of hart

Ma. iij. But

On the.iiij. sondaye

But after what sorte? As paynyngs of publicanes be: No, but euen accordyng to the temple of our heavenly father. Why, how mercyfull is oure heavenly father vnto vs? Surely he whan we were hys enemyes and had deserued no kyndnes at hys handes, yet of an exceedyng mercy whych he bare to mākynd, vouchesaued to sende downe hys only begottē sōne to redeime vs wpyth hys moost precious bloude. He also from tyme to tyme as often as by frayltie we of sende hys maiestye, yf we humbly aske mercy, forgyueth vs. **Math. v** Yea he sendeth hys rayne, he causeth the Sonne, the moone, the starres, and hys heuently planetes to shyne, aswel vpon hys enemyes as frendes and louers. But yet (sayth Chyrist) blessed and happy be the mercyfull, for they shall agayne receyue mercy. He that hath the substaunce and goodes of thys worlde, and seeth hys bzother in nede, and shutteth vp the intrayles of hys harte from hym, howe can **i. Io. iij** the loue and charitie of God remayne in such a person, sayeth þe Euangelist Jhon: Certes, he that hath compassion and pytie of the poore, is a great gayner and who so fedeth, shalbe fedde agayne.

Seconde, Chyrist byddeth vs here not to iudge, and we shall not be iudged. For he shall haue iudgemēte wythout mercy (sayth saynt James) whych sheweth no mercy. Let me alone therfore wyth vengeaunce sayeth the Lorde, and I shall requyte. But marke my frendes that thys is only spoken of priuate iudgement and priuate condemnation, that is to saye, I maye not be myne owne iudge, I maye not reuenge myne owne quarell, but I muste cōmytte the cause to God and he shall iudge my quarel and punyssh

nysh accordyngly. It is not ment of publyke iudge-
ment. For suche as be rulers and publyke officers
represent not theyr owne persons, but they represent
the person of almyghty God, and they be hys depu-
ties and ministers. And for thys cause saynt Paule Ro. xiiij
woll that euery soule shulde submytte hymselfe to þ
authoritie of the hygh powers. For there is (sayeth
he) no power but of God. Yea the iudges and Ma-
gistrates in scripture be called Goddes. Also saynt
Peter thapostle sayeth. Submytte your selues vn- i. Pet. iij
to euery humane creature for our Lordes sake whe-
ther it be vnto a kynge as vnto þ chefe heade, or vn-
to rulers as vnto them that are sente of hym, for the
punysshment of euell doers, and prayse of wel doers
By thys terte of S. Peter ye se playnly þ it is law-
full for rulers to punyssh. But punyssh they can not,
onles they iudge and condemne the gyltpe. So thā
it is lawfull for rulers, to iudge and to cōdemne, by
cause they do it not in theyr owne name, but as gods
ministers and bycares. To thys do all the auncient
c̄rpositours and doctours agre, as saynte Austine, 
Hierome, Ambrose, Chrysostome and the rest. Wher
fore the wycked Anabaptistes are to be banyshe
whych condemne tempoꝛall or ciuile iudgements.
It foloweth in the terte.

Forgyue and ye shalbe forgyuen. Here my frendes
ye se, that onles we forgyue other mē theyr offences,
whych they haue trespassed agaynst vs, our heauen-
ly father woll not surely forgyue vs. And therfore
we saye in our pater noster called þ Lordes prayer.
Dimitte nobis debita nostra, sicut & nos dimittim⁹ Math. v
debitoribus nostris. That is to saye: Forgyue vs
our

On the .iiij. sondaye

Math
xviij
Ro. xliij

ij. cor. ix

our dettes oꝝ synnes, euen as we forgyue them that trespasse agaynst vs. So, yf thou cannest not fynde in thy harte, to forgyue thy neyghboure hys faultes thou mayest be ryght sure, that god wyl not forgyue the thy faultes. He byddeth vs also gyue, and it shal be gyuen vnto vs. For frely haue we taken and therfore frely we ought to gyue. What hast thou (sayeth Daule) but thou hast receyued the same befoze of almyghty God? Surely, he that soweth skantly & niggardly, shall reape skantly. Yf we be faythfull stewardes in lytle, God wyl surely rewarde vs in muche. But he þ is vnfaythfull in lytle, how can he be faythfull in muche sayeth Christ. Wherfoze loke yd what measure that we mete wythall to others, wyth the same shal other men mete to vs agayne. I pray you (sayeth our Sautour Christ) can the blynde leade the blynde? Here he teacheth vs to be contente wyth hys doctrine, for els we shal wander lyke blynde beetels. He is blynde whych hath not the pure & ryghte vnderstandynge of gods worde, yf thys man teacheth, he teacheth not well, he can be no good leader oꝝ guyde.

Esopes
wallet

Why seest thou a moate in thy brothers eye, but considerest not the beame in thyne owne eye? How vncomly, how wycked, how ypocrite lyke, how vncharitable a thyng is it, to iudge oure neyghbours of lyghte maters, where as we be an hundred tymes worse our selues? Why do we not rather getly bear, dissemble, and interprete well the small erreure and faulte of our bzethzen? Why do we not rather go downe to the intrayles of our owne harte, and se our owne stufte? Close the fable wypter doth very well

well paynt vs, he sayneth that euery man hath two
 pookes or wallettes, the one hangynge befoze hym,
 the other hangynge behynde hym. In that whyche
 hangeth befoze vs he put other mens faultes. Into
 thys pooke we be alwayes perynge and lokyng, but
 in the other pooke of the wallet whyche hangeth at
 our backe wherin our own faultes be put, we neuer
 loke. Wherfoze he wolde haue vs turne the wallet
 an other whyle the cōtrary way. Assuredly he ought
 to be voyde of all faultes, that shulde be ready to
 speake agaynst other mē. Also it is dyrectly agaynst
 the cyght commaundemente of God, to speake any
 false testimony or woꝛde agaynst thy bꝛother. Yet
 thys notwithstandinge it is lawfull for the charita-
 bly to monyſhe thy neyghboure of hys faulte, accor-
 dyng to saynt Paules lesson. Yf a man be founde
 in any faulte, ye that be goostly, reprovee suche a per-
 son after a gentle sorte. Also he sayeth: Reproue, be-
 scd, blamee tymely vntymely in all pacience. Crye,
 cease not, as a troupe lyfte vp thy voyce. Yf thy bꝛo-
 ther sayeth: Chyist trespasse agaynst the, go and tell
 hym hys faulte betwene the and hym alone. Yf he
 heare the, thou hast wōne thy bꝛother, but yf he hear
 the not, than take yet with the one or two, that in the
 mouth of two or thre wytnesses euery matter maye
 be establiſhed. Yf he heare not them, tell it vnto the
 congregacion. Yf he heare not the congregacion, let
 hym be vnto the as an hethen mā & as a publicane.
 Lo good frendes here ye be taught by Chyiste, to be
 tender harted or mercyfull accor dyng to the example
 of the father in heauen, not to iudge, not to cōdemne
 but to remytte all to God and to gods minister the

1. tim. v.
Esa. lviij

Math.
xviij

Bb.i. tem:

On the.iiij.sondaye
temporall ruler, we be taughte to be perfyte and not
to be captious but gently to wynte at the small of-
fenses of our brethren. These be the preceptes of our
Saviour Christ, wherby a christian mā shalbe kno-
wen. Wherfore let vs earnestly embrace them & cre-
ate them in our luyng. So doyng we shall de-
clare our selues, that we be in dede & chyldren of the
father in heauen whose properties we folowe. To
whome wth the sonne and holy goost be all glorie
in infinita secula. Amen.

The Epistle on the.v.sondaye after Trinitie.

The.i.epistle of S.Peter the.iiij.chapter.

Thargument

Brethren, be ye all of one mynde, of one harte
blou as brethren, be pytful, be courteous meke
not rendryng euell for euell, or rebuke for rebuke:
but contrary wyse, blesse: knowing that ye are there
vnto called, euē that ye shuld be heyres of the bles-
syng. For he that doth lōge after lyfe, and loueth
to se good dayes, let hym refrayne hys tonge from
euell, and hys lypes that they speke not gyle. Let
hym eschue euell, and do good: let him seke peace,
and ensue it: For the eyes of the Lorde are ouer the
ryghtuous, and hys eares are open vnto theyr pray-
ers. Agayne the face of the Lorde is ouer them that
do euell. Moreouer who is it that wyll harme you,
yf ye folowe that whych is good? Yea happy are ye
yf any trouble happen vnto you for ryghtuousnes
sake. Be not ye afraied for any terroure of thē, ne-
ther be ye troubled, but sanctifye the Lorde God
in your hartes.

In this Epistle good people the apostle Peter instructeth vs in a generalltpe what it becommeth all good christen folke to do. Blessy therfore to conclude (sayeth saynt Peter) se ye be all of one mynde, as who shulde saye, be not contentiouse & stryunge one agaynst another, neyther in lernynge, noz yet in your other worldly matters, but be ye compaciende, that is to saye, suffer together and beare one wyth an other, be ye indowed with brotherly loue and charite, be ye tender of harte & pytyfull, easy to forgyue all offences, easy to departe youre goodes and money, as ye may spare it, to the reliefe and succoure of your poze neighbour, se ye be also meke, courteouse, affable, gentle to speake vnto. Moreouer se ye reder not euil for euell, but beare ye iniurye and wronge patiently, accorpyng to the example of Christ, resignyng and commyttynge the punishment and vengeance to gods hande, or to the correction of the ruler whych is gods minister and which beareth not a swerde for nought. Yea rather contrary wyse, se ye do good, and blesse you them, that wronge you, and whych worke you displeasures, knowyng thys, that ye were called by the franke election of God & of his special grace and mere goodnes euen befoze the foundacions of the worlde were layde, that ye shulde receyue not the blesynge of the worlde but the blessing of the heritage of God, that is to wpt, euerlastynge lyfe, whych heritage pertayneth vnto vs not as vnto naturall chyldren but as chyldren of adoption & election. For assuredly, my frendes, he that woll be happy and be counted iust eyther in thys lyfe befoze men, or in the lyfe to come wyth God, and wyth hys

Compa
cient

Ro. xiiij

Ephe. i.

Bb. ij. holy

On the .v. sondaye

holy angels, what shall he do sayeth saynt Peter :
 Let hym reſcapne and temper his tonge from euell,
 ſo that he breake not charitie, and let hym holde in a
 reſſeſſe hys lyppes, & they vtter no gyle, no deſceypt,
 no fraude, no diſſimulation, no hypocrisie, no vn-
 trouth. Let hym, I ſaye, eſchue from euell, and do the
 thynges that is good and honeſt both beſore God &
 man. Let hym ſeke not after diſcorde, variatice, and
 debate, but after peace, after vnitie, after concord, &
 let hym folowe and inſue it. For be ye ryght well aſ-
 ſured, that the eyes of the Lorde God are ouer the
 rightiouse, and hys eares are open to theyr prayers.
 And agayne, the terrible viſage and face of the Lorde
 is ouer all them that do euell, as who ſhulde ſaye :
 God loueth and fauoreth al ſuch, as do wel & which
 lyue after a godly and honeſt ſorte, & beyng in per-
 fyte loue and charite wyth theyr neyghbours and
 euen chylſen, he heareth theyr prayers, he accepteth
 theyr oblacons and ſacrificies, as our Saviour
 Chriſt hath taught vs in the .v. chapter of S. Mat-
 thew. But on the contrary ſyde God hateth and ab-
 horreth all ſuch as be euell doers, yea and alſo he pu-
 niſheth them whan he ſeeth hys tyme.

Finally, the Apoſtle Peter doth here propoſe and
 ſet forth vnto vs two great commodities and proſy-
 tes, whych ſolow them that worke well, the one is a
 temporall pleaſure and commoditie to be taken here
 in thys worlde, whiche is, that no man ſhall harne
 them, yf they lyue after a ciuile and honeſte faſhion
 amonges men in the worlde, the other is an euerlaſ-
 tyng and heauenly commoditie to be taken in the
 worlde to come, whiche is, euerlaſtyng bleſſe. But

perad-

peraduenture ye woll saye: What yf we do well and yet we be wrongfully vexed & troubled in þis worlder Saynt Peter answereth, and sayeth. Happy are ye, yf ye suffer for ryghtuousnesse sake, and therfore he wylleth vs, not to be affrayed for any terrour of the, neyther yet to be troubled, but thankfully to prayse and glorifye God in our hartes.

Hyther vnto my frendes, I haue bressly declared the mynde of S. Peter vnto you, whych exhorteth you in this epistle to good workes. But ye muste consider that in the former parte of hys epistle he taught and spake of fayth to be reposed and set in our Sauour Christ. For as saynt Austine affirmeth, it is the intencion that maketh the good worke, and it is the fayth that must directe the intencion. Let vs thã do good workes, accoꝝdyng to saynt Peters exhortacion here, of pure loue and faythe vnfayned.

Austine

So doyng, we shalbe sure to be crowned wth immortallitie by god the father of heauen. To whome be glorie and prayse for euer. Amen.

The gospel on the .v. sondaye after Trinitie.

The .v. chapter of Luke.

Thargument.

Christ declareth the power of hys worde.

WHan the people preassed vnto Iesus to heare the word of God, he stode by the lake of Genesareth: and sawe two shippes stande by the lake syde, but the fysshermen were gone out of them, and were wasshyng theyr nettes. And he entred in to one of the shippes (whych perteyned to Simō)

Bb. iij. and

On the.v.sondaye

and prayed him that he wolde thrust out a lytle frō the lande. And he sat downe and taught the people out of the shyp. Whan he had lefte speakynge, he sayd vnto Symon: Launche out into the depe, and let slyppe your nettes to make a draught. And Simon answered, and sayd vnto hym: Mayster we haue laboured all nyght, and haue taken nothyng. Neuertheles, at thy commaundement I wyll louse forth the nette. And whan they had thys done, they inclosed a great multitude of fysshes. But theyr net brake, & they beckned to theyr felowes (which were in the shyp) that they shulde come and helpe them. And they came, and fylled both the shyppes that they sonke agayne. Whan Simon Peter sawe thys, he fell downe at Iesus knees, sayenge: Lorde, go from me, for I am a synfull man. For he was astonnyed & al that were wyth hym, at the draught of fysshes whych they had taken: and so was also Iames and Ihon the sonnes of Zebede, which were parteners with Simon. And Iesus said vnto Simō: feare not, from hence forth thou shalt catch men. And they broughte the shyppes to lande, and forsoke all, and folowed hym.

In thys Gospel (good people) Chyrist teacheth the vertue and power of hys worde, to thyntent to cōfirme the fayth of hys disciples, that he is the true Messias, God an man. Furthermoze he taketh care for theyr bodelye sustenance sygnifyenge, that nothyng can wel prosper, oules he furthereth and putteth

teth hys hande therunto. Now thā after that Christ
 had preached in Galilie (as in the chapter befoze is
 mencioned) it came to passe, when the synfull people
 whych were troubled in conscience wyth theyr offen
 ses, pressed vpon hym, to heare the worde of God,
 that theyr conscience myghte be healed by the medi
 cine therof, he stode by the lake of Genesareth which
 is a water of Galilie, and he saw two shippes stande
 by the water syde, but the fyshermen were gone out
 of them and were washyng theyr nettes. For they
 had laboured al nyght in vayne and had caught no
 fysh. Wherfoze they now vitterly despayred to take
 any there, and therfoze they were about to haue left
 worke. But our Sauoure Christe, knowynge all
 wythin hymselfe, & sekynge herby occasion, to shewe
 hys power (for thā is god wont moost of al to helpe,
 when man can do no good) entred into one of þe ship
 pes whych pertayned to Simon, whome after ward
 Christ named Peter. And Christ, wheras he was the
 sonne of God and had all in hys hande, and myght
 haue commaunded, and taken awaye all, yet he dyd
 none of all thys, but mekely and gently prayed this
 Symon, that he wolde thrust out his shyppe a lytle
 from the lande, to thintent he myght the moze quyet
 ly syt hymselfe downe and teache. But ye wyll aske,
 why Christ sat whan he taught? Surely, syttinge is
 a sygne of a meke and peacible preacher, he was not
 a bulye and braggyng stryuer or contender, as ma
 ny preachers be, but he taught in moost quyet and
 sober wyse. And whan he had leste speakyng, he bad
 Simon launch out into the depe & let sylppe theyr
 nettes to make a draught: Here ye shall marke, that

Rogas
uit eum.

Sedens
doce
bar.

Christ

On the .v. sondaye

Mat. vi.

The vse
of myra-
cles.

Christ fyrst seadeth the soule wyth hys preachynge,
or euer he seade the bodye wyth meate, for els forth-
wyth, whan he had sene þe fyshermen walshynge theyr
nettes, he myght haue wrought the myracle folow-
ynge. But Christ is euer wonte to preferre the sode
of the soule, befoze the thynges pertaynyng to the
sustentacion of the body, and therfoze he wyllcth vs
fyrst to seke the kyngdome of heauen and the iustice
therof, and all shalbe cast vnto vs. Wherfoze after
he had fedde the people wyth preachynge, he confir-
meth it wyth a myracle. For the vse of all myracles
is that by the same the doctrine of Christe shulde be
confirmed. Now thys myracle tendeth herunto, that
all our labour & trauayle for our bodely sustenance
is in vayne, onles the blessinge and helpinge hande
of God be put therto. Wherfoze these fyshermen, by
cause they fyrst sought the kyngdome of god, be now
bydden to lauche out into the depe, and to let slyppe
theyr nettes to make a draught. And albe it that Si-
mon Peter dyspayred that the lettynge downe of the
nettes coulde do any good, seyng they had labou-
red all the nyght befoze in vayne, yet anon he bele-
ueth Christes worde and applyeth hymselfe by faith
to the byddynge of Christ. So they dyd cast downe
theyr nette and caught an exceedynge great nombze
of fyshes. Here we be exhorted to labour, and also to
sayth, that we shulde beleue the worde of god, which
yf we do, there shalbe no doubt at al for our lyuing,
but it shal folow, not skasefly, but plétyfully, so that
it shalbe ynough for Peter, & that Peter maye gyue
parte to othe. Now whan Simon Peter sawe the
great myracle that Christ wrought here wyth hym,
he

he fell downe at Iesus knees, sayenge: Lorde, go frō me, for I am a synfull man. Here good people we be taught, what we owe to the Lorde for hys benefites and large blessinge of foode. Fyrst to be thankfull vnto hym accorดยnge to theremple of Peter. Secondly, that we shulde acknowledge oure vnworthyness, how we be farre vnworthy that God shulde bestowe so hygh benefytes vpon vs. And thys vnworthyness ought to sprynge of the knowlege of our synnes, as Peter here lyke a good penitent person said: Lorde departe from me, for I am a synfull man.

Repen
taunte
harte,

Thus a man to shewe hys kyndnes and to knowlege hymselfe a synfull person befoze God, the scripture calleth it the sacrifice of prayse moost acceptable to the Lorde of heauen. But what dyd our Saviour Christ answer agayne vnto Symon Peter? Feare not from hence forth thou shalt catch men. Here we be warned by theremple of Peter, James, & Iohn, to set all thynges behynde the studie of the Gospell, and yf by the state of oure lyfe we be called to the offyce of preachynge, to obey our callinge. But mans reason, as it woll rule all: so it is here also very busye, whych whan it heareth, & these fysher men left altogether and folowed Christ, forthwyth gathereth. Then after the recepyng of the gospell we must forsake, wyfe, chyldren, landes, and all that we haue. To thys I answer, that thys conclusion can not be applyed to the exemples of these fysher men. For they chaunged not the condicion and state of theyr lyfe. For the Euangelist doth not expresse that. But admytte they chaunged the state of theyr lyfe: Ye muste consyder that they were called to an

Obiecti
on

Solutiō

Ec. i. other

On the .v. sondaye

other state for they were called to cathe men, that is
to saye, to preach gods worde. Howbeit here is not
prescribed in these Apostles a commaundement for
vs to folowe the same, albeit they left al þ they had.
¶ The fayth of sayntes or holy persons is to be folo-
wed of all men generally, but it is not necessary that
the workes shulde be egall in all. For els we shulde
be compelled to become fyrste ffishermen, and after-
warde to leaue ffishyngcraft as these disciples dyd.
¶ Ye must vnderstande then that the Gospell pertaineth
to the conscience, and therfore it teacheth not þ
chaunge of the tempozall lyfe or state whych the ciuile
ordinaunce alloweth. Let vs then (my frendes) folo-
we the fayth of thys Apostle Peter, and hys peni-
tent harte, confessyng our vnworthynes. And then
doubt we not, but we shalbe called to the greate
feaste, where we shall sytte at table wyth the
hole company of heauen in the heauen:
ly palace of God the father. To

whome wyth the sonne
and holy goost be
praple and
gloze.

A M E N.

The Epistle on the .vj. sondaye after Trinitie.

The .vi. chapter to the Romaines.

Thargument

¶ Of the spirituall signification of oure bap-
tisme.

B Rethren, knowe ye not that all we whych are
baptised into Iesu Christ, are baptyfed to dye
wyth hym? We are buryed then wyth him by bap-
tysme.

tysme, for to dye: that lykewyse as Christ was ray-
sed vp from death by the glory of the father, euen
so we also shulde walke in a new lyfe. For yf we be
graste in death lyke vnto hym: euen so shall we be
partakers of the resurrection: knowynge thys, that
our olde man is crucified wyth hym also, that the
bodye of synne myghte vtterly be destroyed, that
hensforth we shulde not be seruautes vnto synne.
For he that is dead, is iustified from synne. Where-
fore yf we be deade wyth Christ, we beleue, that we
shall also lyue wyth hym: knowynge, that Christe
beyng raysed from death, dyeth nomore. Death
hath nomore power ouer hym. For as touchynge
that he dyed, he dyed concernynge synne once.
And as touchynge that he lyueth, he lyueth vnto
God. Lykewise consyder ye also, that ye are dead
as touchynge synne, but are alyue vnto God thro-
rowe Iesus Christ our Lorde.

After the holy Apostle saint Paule (good chrisse
people) had declared to the Romanes the pro-
fyte of these two great artycles of our fayth, that is
to saye, christes death and his resurrection, shewing
them, that Christ by hys moost precious death pur-
chased the euerlastynge remission of our synne, and
by hys resurrection ascended vp to heauen to open
the gates therof for vs, and appeased his wrath of the
father and made vs in fauoure agayne wyth hym
& that by this his dede we be iustified, made goddes
louynge chyldren and the ryghte enheritours of the
kingdome of heuen: now in this epistle he teacheth

On the. vi. sondaye

vs an other lesson to be cōsidered in Chyristes death and resurrection, and setteth it befoze vs as an ex-
ple to folow the maner therof in our owne selfe, mea-
nyng it shulde not auaple vs to beleue that Chyriste
dye and rose agayne from death: excepte we woll
conforme our lyfe to hys death and resurrection.

Do ye not knowe (sayeth saynt Paule) what further
thyng is signified vnto you in Chyristes death: or
to what ende ye be baptysed? Merely so many as be
chrystened in the name of Chyrist Iesus and by bap-
tisme be grafte in the number of hys seruantes, be
therfoze baptised that in a certayne similitude they
shulde dye wth hym. Such a signification and fy-
gure hath Chyristes death vnto vs, that besyde that
it is the pyce of our synnes, it monyeth vs daylye
to dye to synne, dayly to mortifye and to slec þe euell
affections and motions of synne and concupiscence
tyllyng vp in our hartes agaynst the wyll of God.

The signi-
fication of
bap-
tisme

And verely such a signification hath the ceremonie
of our baptysme also vnto vs. For whan we be plon-
ged vnder the water, and be lyfte vp agayne: it mea-
neth nothinge els but that our synne is washed and
slayne by Chyrist, and we by hys grace lyft vp frome
deth (whych our synne deserued) to euerlasting lyfe.
It signifieth furthermoze that we there promise to
dye to synne & dayly to rylle vp agayne out of synne
to a new lyfe, the lyfe of ryghtuousnes. And thys is
the vertue & fygure of baptysme, whych yf we take
not after thys purpose, we do but deceyue oure sel-
ues wth the outwarde token of the sacrament and
lose the inwarde commoditie therof. Wherefoze my
frendes consider the spirituall meanyng of this ho-
ly sa-

ly sacrament, & let it put you in mynde that ye haue
 promysed there a perpetuall mortification and pe-
 naunce of your synne: wherof it is a sygne. Ye be
 ones baptyfed, and nede nomoze to receyue the sa-
 crament, but yet the sygnification therof muste ye
 dayly fulfyll, that is, to dye to synne, & to rylse moze
 and moze to perfytnes of lyfe. For we be not washed
 from our synne by the bloude of Chyiste shed for vs
 in hys death, that we shulde retourne agayne therto
 but therfore be we clesed, that from henseforth we
 shulde defoule our selfe nomoze wpyth synne. And as
 Chyist dyed and was buryed for vs, so shuld we dye
 and be buryed wpyth him, that is to saye, synne shuld
 dye in vs and be vtterly as buryed, neuer to be sene
 agayne in our lyfe. And as Chyiste was rayfed vp
 from death by the glorious spirite of the father to
 lyfe agayne, so shulde we dayly rylse vp from the fru-
 tes of synne to a new lyfe & walke continually there
 in. And as the power of goddes holy spirite rayfed
 Chyist vp agayne from death to lyfe whyche worke
 redounded to the greate glouye and prayse of God:
 euen so by the power of the same spirite, shall we be
 able to rylse fro death of synne to the newnes of ver-
 tuouse lyfe. In whych our doyng we shall in some
 maner, worke to the glouye of god when men shal se
 our well doyng: and prayse the father of heauen for
 hys grace that he worketh in vs. Let then noman re-
 fuse to mortifye hys euell affections that he sealeth
 in hym. That yf it be paynfull for hym to abstayne
 from synne: let hym consyder that els he can not be
 the chyld of God. For he is none of Chyistes þ hath
 not hys spirite, and by thys token is it knowen who

On the .vj. Sondaye

is grafted in Chyſte, and is in the ſtate of ſaluation. For it is not he whyche ſoloweth the luſtes of hys fleſhe, but he whych walketh after the ſpिरite. Let vs conſyder what ſaynt Paule ſayeth here: Yf we be lyke Chyſt in the ſimilitude of hys death: we ſhalbe partakers wyth hym in the generall reſurrection, for yf the ſelfe ſame ſpirit ruleth in vs to fyghte agaynſt ſynne whych rayſed Chyſte from death to eternlaſtyng lyfe, it ſhall alſo rayſe vs from the cor: porall death of our body to lyfe agayne and that to lyfe euerlaſtyng. And let vs knowe thys of ſuertye that as Chyſte hath not ſlayne ſynne and crucifyed it vpon the croſſe, that we ſhulde lyue in it and ſerue the deſyre therof but that we ſhulde be deliuered fro the daunger of it: euen ſo ought we to ſlee our olde Adam, that is to ſaye, all euyl motions and luſtes of ſynne whyche we inheryte by that we be Adams chyldren conceived and bozne in ſynne: I ſaye we ought to ſubdue hym all our lyfe tyme & kepe hym vnder by the croſſe of wyſful penaunce and affliction, ſo by lytle and lytle to abolyſh and expell out of our ſoules the hole body and lompe of ſynne & viciouſe nature wherein we be bozne. In dede ſo to mortifye ſynne, that we ſhulde fele no motions therof ſo longe as we be in the body, it can not be: but yet by goddys holy ſpirit yf we take good hede, we maye ſo lyue that we ſhall not ſerue ſynne and be led wyſfully vnder the dominion therof. Wherefore they whyche ſo loue theyr euell affections, & they ſtroue not agaynſt them to ſubdue them to God: wante goddes ſpirit (the gage of theyr ſaluation) and ſo ſerue ſynne as theyr lord and maſter: and therfore be vnder the
daunger

daunger of synne and deserue the stypende therof
 whych is euerlastyng deth: but he that wth good hart
 and wyll studyeth to resyst and fyght against synne
 and the motions therof and labourerth to kyll it day
 ly moze and moze, is now iustified from synne that
 is to saye delyuered from the daunger and penaltie
 therof. For saynt Paule sayeth playnly to the Ro-
 manes. Yf ye mortifye the dedes of the fleshe and
 lustes of the corruptible body, ye shal lyue, & in this
 epistle he sayeth the same, that yf we be folowers of
 Christ in his death, that is in dyeng to synne, we be-
 leue certaynly that we shall lyue wyth hym. Christe
 ones was ryssen fro death and dyeth nomoze, death
 shall nomoze haue power of hym, for in that he dyed
 (sayeth our epistle) he dyed ones for all, and by hys
 ones dyenge he destroyed synne for euer. He dyed
 ones to synne and after he was ones deade he was
 neuer assaulted of synne after, but quyte discharged
 of it and now lyueth to God and euer moze shall he
 enioye the lyfe whych he is now attayned vnto, and
 shall neuer dye agayne. Euen so suppose you youre
 selues deade to synne; that is to saye, thynke youre
 selues so to be discharged from synne & that Christe
 hath destroyed the power therof for you, as ye con-
 forme your selfe to the lyfe of vertue. In baptyisme
 ye dye to synne and promyse to lyue to ryghtuous-
 nes: and therfore yf ye kepe youre promyse you be
 deade to synne and synne is vtterly deade in you, so
 that ye folowe not the lustes therof. Euen so the lyfe
 whych you now lyue, is to God and to hys pleasure
 Ye lyue now by your fayth in ryghtuousnes, which
 cometh by Iesus Christ our Lorde not of any woꝝ

Rom.vi

Rom.ix

On the .v/. sondaye

kes of ryghtuousnes whyche we haue done sayeth
S. Paule, lest we shulde gloze in our selfe for thys
Titu. iij lyfe of grace wherin we lyue befoze God. But of his
 mercy hath he saued vs thow the fountayne of bap-
 tysme wherin we be new bozne agayne and renewed
 by the holy goost, to lyue thys newe lyfe acceptable
 befoze god. And as by the mercy of our Lorde we be
 set in thys lyfe of grace and strengthened by hys gra-
 couse spirite to contynue vs therin, no moze to re-
 tozne and fall to synne and to the lustes therof: euen
 so is the lyfe of gloze which we now tary for in hope
 the gyfte of almyghty God thow the merites and
Rom. vi purchasynge of Christe Iesu, that all myghte be of
i. cor. i God: and no fleshe shulde gloze in his syght but he
 that wyl gloze, let hym gloze in the Lorde. Nowe
 my frendes, these thynges afoze rehersted wel consy-
 dered, let vs diligently labour wth oure selues to
 mortifye and subdue the euell desyres of our fleshe.
 Yf we wyl haue any parte of Christes death and re-
 surrection, let vs kepe batayl wth the flesh and be-
 ware we be not subdued therof. We do boast of
 Christ in bayne, yf we serue the desyre of synne. for
 it is not ynough to say that we be christen men and
 that we pertayne to Christe, for he that sayeth he a-
i. Io. ij. byde in Christ (as wyrteth saynt Ihon) must in such
 wyse walke in hys lyfe as Christ walked in hys, for
 it is not he (sayeth our Sauour) whyche sayeth to
Mat. xij me Lorde, Lorde, that shal enter into the kyngdome
 of heauen, but he that doeth the wyl of my father
 whych is in heauen. How much then are they decey-
 ued whych in such wyse do fansye of Christ and hys
 death, that they care not into what synne they fall &

continue in only trustyng baynly vpon the merytes
of the same: where here saynt Paule affirmeth that
we shall neuer lyue wpyth Chyrist, excepte we mortifye
our euill affections and despyres, and lyue in ryghtu
salnes. For though God requyrezth fayth as ^{Heb. xi.} h fyrste
entre to come to Chyrist, yet he requyrezth also, h out
of thys fayth shulde springe good and vertuose ly
uynge. fyrst he sayeth in the gospel of saynt Marke. ^{Marc. i.}
Repent and beleue the Gospell: It is no fayth that
hath not repentaunce. It is a bayne repentaunce
wherin be espyed no woakes of repentaunce. Nowe
the woakes of true repentaunce be feare and drede
of God, hatred of synne, purpose of amendemente, &
diligence to watch agaynst the euell motions of syn
Surely ther is no fayth, where the spirite of God is
not: And there is not the spirite of God but the spi
rite of the deuill: where such frutes be raygnynge, as
be adultery, fornication, wantonnes, hatred, styfe,
enue, wyath, cōtention, sedition, partestakynge, mur ^{Gal. v.}
ther, dyonkennes, and excelle. The doers of these, yf
they repent not: shall neuer be inheritours to Chyrist
how much so euer they boast of Chyrist. And agaynst
these must we dayly fight to subdue them, yf we wil
be of Chyristes flocke. For as saynt Hierom wyrteth:
Ne semel putemus ardorem fidei posse sufficere: ^{Hiero.}
semper crux portanda est, vt semper Christum ama ^{sup mas}
re doceamur. Ita apostolus portabat iugiter carnis ^{the. x.}
mortificationem in corpore suo, quod qui facit
omni tempore semper orat, semper pœnitet. &c.
Let vs not thinke that the feruentnesse of fayth can
ones suffyse, euermoze must the crosse be borne, that
DD. i. so

On the .vi. sondaye

August.
ad Iul.
lib. iij.
cap. iij.

Mat. iij.

1. Ioh. iij

so we maye be taught euer to loue Christ. Thus dyd
the apostle beare continually the mortification of the
fleshe in hys body: whych thyng he that doth: dothe
praye alwaye and repent alwaye. Also saint Austine
sayeth: Whoso euer is wythout the sayth which wo-
keth by charitie (though he seme to repent doyng it
but faynedly) is an euell tree, and of such a tree what
sayeth saynt Ihon baptyst. Every tree whych bryn-
geth not forth good frute, shalbe cut bp and cast in-
to the fyre. Let vs my frendes (all vayne presump-
tions and false trustes cast awaye) labour to perfor-
me our promyse whych we made at the fount stone,
let vs I saye renounce the deuell and hys suggesti-
ons, and serue Christ our Lorde and mayster by the
true workes of ryghtuousnes. Let vs watch daylye
agaynst oure euell dispositions, that we maye lyke
obedient chyldren of God glorifye God in oure
lyfe. In so doyng we shall perswade oure

owne hartes that we pertaine to hym

and that we haue the true sayth

whych is of value before

God. To whome

wyth the sonne

and the

holy

goost be

praysed for euer

and euer.

Amen.

The Gospell on the .vj. sondaye after Trinite.

The .v. chapter of Matheu.

Thargument.

Christ

Christ correcteth the false doctrine of the pharisees and teacheth the true iustice.

Iesus sayd vnto hys disciples, Verely I saye vnto you: except your ryghteousnes excede the ryghteousnes of the scribes and pharisees, ye can not entre into the kyngdome of heuen. Ye haue herd that it was sayd vnto them of the old tyme: Thou shalt not kyll: who soeuer kylleth, shalbe in daunger of iudgement. But I saye vnto you: that who soeuer is angrie wyth hys brother (vnaduisedly) shalbe in daunger of iudgement. And who soeuer saye vnto hys brother, Racha, shalbe in daunger of a counsell. But who soeuer sayeth, thou sole, shalbe in daunger of hell fyre. Therefore, yf thou offrest thy gyfte at the altare, and there remembreth that thy brother hath ought agaynst the: leaue there thyne offrynge before the autler, & go thy way fyrst, and be reconciled to thy brother, & then come, & offre thy gyfte

In this Gospel (good people) our sauour Christ correcteth the corrupte doctrine of the Scribes and Pharisees, and vterly disproueth theyr ryghtuousnes, and teacheth vs whych is the true ryghtuousnes, sayenge: Onles youre ryghtuousnes passe the ryghtuousnes of the scribes and pharisees, ye cannot entre into the kyngdome of heauen. As who shulde saye, onles your conuersacion, your good lyuynge in loue and charitie, your studie and zeale to folowe gods commaundementes be aboue the pharisees, thynke not to come to heauen. Fyrst ye muste marke the difference betwene gods comaundemen-

On the. Vj. sondaye

tes and mans, whych is touched in thys selfe chapter a lytle befoze, where Chy:st sayd. whosoever shal breake one of these lest commaundentes, shalbe called the lesse in the kyngdome of heauen, that is, he shalbe sure neuer to entre into heauen. Here ye may not gather, that these be lytle oꝝ small commaundementes of God. For Chy:ste speaketh here after the iudgement of the people. For the scribes and pharisees had so taught and entysed the people to folowe the lawes and constitutions of men, that gods lawe was lytle oꝝ nothyng regarded. So that Chy:ste there byd speake after the maner and reputation of them. But surely he that shal teache so, shalbe called the lest in heauen, that is, he shall not come there at all. For the pharisees had auauiced the lawes, commaundementes, ceremonies, tradicions, and inuencions of men aboute the lawes and commaundementes of god. Chy:st therfoze expouneth the lawe accordyng to the mynde and sentence of God, whych requy:eth euē moost pure affections of the harte, wher as the pharisees thought it ynough to fulfyl þe lawe in outwarde woꝝke after theyr exposition. Ye haue herde (sayeth Chy:st) that it was sayd vnto them of the olde tyme. Thou shalte not kyll. &c. My frendes fyrst ye muste note, that it is the father of heauen þe speaketh these woꝝdes, and that he speaketh them to euery one of vs. Nowe what meaneth he by these woꝝdes? Surely he meaneth playnly herby, that thou mayst not slee neyther wyth thy body noꝝ wyth any member. But sepyng these woꝝdes were spoken to man, let vs consyder, wherof man is made. Euery one of vs is made of body and soule. To the bo-

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dye longeth the heade, fecte, armes, and the other me-
bers. In the soule oz mynde of man do raygne affec-
tions, as rancour, malice, hatred, grudge, wꝛath, and
enuie. To the bodye I saue pꝛeteyne all thy mebers.
Then thou mayst kyll noman wyth thy heade, that
is, thou mayest gyue no token to any other man to
kyll, noꝝ yet gyue counsayll to any other to do it.

Now thou mayest kyll noman wyth thy handes. So
in lyke wyse of the mynde, thou mayst not be wꝛoth,
noꝝ out of charitie wyth thy bzethꝛen, noꝝ desyre oz
wylly them any hurte by corrupte affections of thy
mynde, yf thou doest, thou surely bꝛeakest thys co-
mmaundement. Now the Iwes & pharisees dyd not vn-
derstande theyꝛ lawe, but toke it carnally. For they
thought yf they did not kyll outwardly wyth sword,
all was saufe. But bycause they were so blynded
wyth ignoꝛaunce, therfoꝛe Chꝛyste expouneth them
thys commaundement sayenge:

But I saue vnto you that whosoever is angry with Racha
hys brother wythout cause shalbe in daunger of is a fig
iudgement, and who soever sayeth to hys brother ne or a
(racha) shalbe in daunger of counsayll But who so gesture
ever sayeth foole, shalbe in daunger of hell fyre. of an an-
gry per-

Surely my frendes to beate malyce and yꝛe in hart son
secretyly agaynst thy neyghboure is not so greate as
to speke it also, as to cal thy brother Racha, as who
shulde saue, ah, oz well. For vndoubtedlye it is a
token of a greater malyce whan it bꝛeaketh out and
is spoken. But it is a moꝛe offence to speake it wyth
a greater violence, as to saue foole to thy brother in
despyte and malyce wyllynge hym hurte, and it is

On the .vi. sondaye

undoubtedly ryght damnable, and so be they al thze
but yet there be degrees. For loke how the grese of
the offense be spoken and done: so shall the payne be
distributed. I saye they be all damnable, but the one
is deper then the other. The greater the offence be,
þ moze paine in hel. But now a dayes we go further
then to saye foolc. For we call in despyte hoozmay-
ster, these, hozefon, vilayne, yea traytour, heretique,
pharisee, infidele, and not alonly in speakynge, but
also intendynge to auenge and execute our malici-
ous mynde. Oh what a depe damnation hangeth o-
uer these men. How hygh a presumption is thys, to
compare wyth God, to auaunce oure selues in gods
rowne and to auenge our selues, whych thyng on-
ly perteyneth to hym. For he sayeth: Let me alone
wyth vengeaunce and I shall paye it. It foloweth:
Therefore yf thou offerest thy gyfte at the aultare,
and there remembreth that thy brother hath ough-
t agaynst the, leaue there thyne offerynge before the
aultare. &c. Good people I praye you marke well
thys maner of speakynge that Christ vseth. He byd-
deth vs leaue there our offeryng. He differreth no ty-
me, but sayeth, go by and by, and reconcile thy bro-
ther, or els I hate the and thy offerynge. Therfoze
fyrst reconcile thy brother and then come and offer
vp thy gyfte. By recōcilyng of thy brother is meant
to make hym at one, whan thou haste brought hym
out of charitie, or hast seperated him out of Christes
flocke and made hym the chylde of euerlastyng dāp-
nacion. And thys makynge at one, in to byrynge hym
agayne into Christes flocke & to make hym þ chylde
of

Recons-
cile.

of saluation . Furthermoze yf thou perceyuest thy
brother offended and angrie wyth the, though thou
hast gyuen hym no cause: yet thou arte bydden here
of Chyist to go, and make him at one and then come
and offer vp thy gyfte. After this maner thou muste
offer thy gyfte to the aultare & wyth a good mynde
and glad harte and not grudgyngly. For els, all is
nought that thou doest. For where the spirite of god
is, there is lybertie . So that we muste do all thyn-
ges that God commaundeth vs to do, frely wyth a
good mynde and a lounge harte.

Chyist sayeth, yf thou offerest thy gyft. Here therfore
thou muste consyder fyrste and knowe whether it be
thyne or no, for yf it be not thyne, bynge none. Su-
rely as longe as thou gettest thy goodes wyth true
laboure and wyth no deceyte, nor breakyng goddes
comaundementes , & yf the pooze man hath no nede
of thy goodes , so longe it is thyne owne and thou
mayest offer it. But yf thou kepest it awaye from the
pooze man whā he nedeth it, or gettest it by any false
meanes deceyuyng the people, than it is not thine,
but thou arte a thefe and doest steale it . Therfore
then offer none, but restore it agayne, for yf thou of-
ferest it, it is in bayne, and God abhozreth both the
and thyne offerynge .

But as touchynge thy tythes and such offerynges
as the lawe compelleth the to paye vnto thy curate, Tythes
surely thou arte bounde saythfully and truly to paye, ought
them . Thou mayest not take from the prestes due- to be
paye
truly.
tye, and gyue it to the pooze, for then thou art a thefe
and thou robbest Peter to paye Paule . Gyue ther-
fore to euery one that whyche is hys . Gyue to thy
kinge

On the. Vi. sondaye

kyngge hys duetye, to thy pooze & nedye bzother that whych charitie wylleth the to gyue, and paye thy curate hys duetye, yea though he be neuer so naughty of lyuynge, though he be viciouse, proude, ambiciouse, and though he lyue neuer so gloriously and voluptuously.

Peraduenture thou wylt saye . Why, shall I paye my tythes and offerpnges to such a curate to maynteyne hys vnglacious lyuynge? Yea forsooth. Why? For the church hath so decreed and the lawes hath ordeyned and commaunded. Therfore paye him his duetye wyth a good wyl, and no doute thou art discharged towarde God. But he for receyvinge and spendynge it on that maner is a stronge thefe and shalbe hanged in hell for it, yf he make not amēdes. In dede yf thou gyeest to suche a curate more then hys dutye, then thou mayest be a maynteyner of his euyl lyuynge and naughtynes. But yf he be a good curate doyng hys duetye, preachynge to hys parishes the worde of God, gyving them exēple of good lyuynge and teachynge them Christes rule, that they may knowe it and folow it: forsooth to such one thou canst not gyue to much. Why? For thou shalt be sure to haue it agayne whan so euer thou shalt haue nede of it. For such a charitable man woll surely not se the pooze man wante.

Thus my frendes I haue declared vnto you the true ryghtuousnes that Christ requyrez of vs. Ye be here taught to mortifye the affections of y^e harte. Yf ye do thys, ye shall shewe youre selues to be in dede ryght and perfyte christen people, the chyl dren of saluacion and the enheritours of the kyngdome of

God To whome be honour and glozpe. Amen.

The Epistle on the.vij.sondaye after Trinitie

The.vi.chapter to the Romaines.

Thargument

An exhortacion to good woꝝkes.

Brethren, I wyll speake grossly, because of the infirmitie of youre fleshe. As ye haue gyuen your members seruauntes to vncleannes and to iniquitie (fro one iniquitie to an other) euen so nowe gyue ouer youre members, seruauntes vnto ryghteousnes, that ye maye be sanctified. For when ye were the seruauntes of synne, ye were not vnder ryghteousnes. What frute hadde ye than in those thynges, wherof ye are nowe ashamed? For thende of those thynges, is deathe. But nowe are ye deliuered from synne. and made the seruauntes of god and haue your frute to be sanctified, and the ende everlastyng lyfe. For the rewarde of synne is deathe: but eternall lyfe is the gyfte of god, thorough Iesus Christe our Lorde.

In this lesson (good christen people) the apostle S. Paule exhorteth the Romaines and in them vs al, that now syn by the benefyte of Christes redemption we be made fre fro the condemnation of synne and be iustified and reconciled to God the father of heauen by the mediation of Christes bloude which was shed on the aultare of the crosse for our transgressions and offenses: we wolle gyue our selues to good and vertuose lyuynge. For albeit sayeth S. Paule, ye be enfranchysed and made fre fro synne

Ec.i. and

On the .vij. sondaye

and as who shulde saye manumitted as bondmen
be wonte: yet ye be not so vtterly free, but ye be styl in
bondage and seruitude to ryghtuousnes, that is to
saye, to good luyng and honest conuersation. So
ye be free and not free, free from synne, but bonde to
ryghteousnes and good luyng. I speake grossely
humanū and after an humane fashon sayeth Paule to call
you the bondmen and seruauntes of ryghtuousnes
But to thys improprie and homelye maner of spea-
kyng I am dyuē bycause of the weaknes of your
fleshe. I am, I saye, fayne to applye & frame my wo-
des accordyng to your capacite & vnderstandyng
I knowe ryght wel the infirmitie, and the weaknes
of your fleshe, whych as yet is not come to þ per-
fection, no noz can not come to þ ful perfection so lōge
as ye be in thys mortall and frayle lyfe. Yea our sa-
uiour Christ hymselfe a lytle before hys departure
out of thys worlde, complayned of the infirmitie of
the fleshe. Wherfore my frendes, lyke as before ye re-
ceyued the Gospell of Christ ye haue freely and volū-
tarily giuen and exhibited your membres as slaues
and bonde to serue all naughtynes, all vncleannes &
wyckednes, and that from one wyckednes to an a-
ther euery one worse then other. So now, where as
ye be vnder grace, and become christen persons and
haue receyued Christes Gospell, I exhorte you that
ye woll an other whyle serue ryghtuousnes, that is
to saye, that wyth all your myght and force, ye woll
studye and applye your selues to vertue, honest con-
uersation and good luyng. Yf ye do thys, vndoub-
tedly ye shalbe sanctified and made holy in goddes
syght, whyle througħ þ worke and operation of the
holy

holy goost new motions be created in you, whyche after a certayne maner shall answere to the lawe & satisfie the same though in great infirmitie & weakenes, makynge you wyth your harte to loue God euen of a good conscience and fayth vnsepyed. For so longe as ye were in your former state, and knewe not Christe, but lyued in ydolatre and blyndnes of harte, seruyng synne: ye were as freemen to ryghtuousnes, that is to saye, ye serued her not, ye hadde no iustice, no ryghtuousnes in you, ye were not vnder her power and dominion. I praye you then my frendes what profyte, frute, and commoditie toke ye at that tyme of your louse and fre lyuyng, I meane of your synne whych ye comonly then haüted; wher of now that ye be in the state of grace and haue receyued the tytyle and also the religion of christen persones, ye be ashamed of. And why be ye ashamed? Truly bycause ye perceyue þe ende of suche loose and vntruly lyuyng is death, and what death? death euerlastynge, eternal dampnation in the fyre of hel, where is continuall wepyng and gnashynge of teeth. But now good people seyng ye be infranchysed and deliuered from the bondage and consequētly from the condemnation of synne: and are become the seruauntes of God: ye haue your frute into sanctification, that is to saye, thys frute, thys comōditye thys auantage ye haue therby, that ye be now sanctified and made holy and iuste persons in goddes syght, and your ende shalbe euerlastynge lyfe. For truly so longe as ye were seruauntes to synne, ye coulde loke for none other rewarde, for none other sypende or wages, then death. Death I saye is the

Ge. ij. vndoub-

On the. viij. sondaye

Deeth is vndoubted stypende of synne and of beastly lyuynge
the was But contrary wyse, yf ye woll be folowers of rygh-
ges of tuousnes, and force your selues to serue God, vtter-
synne. ly renouncynge the stynkynge serupce of synne: ye
shall surely haue a farre contrarye rewarde, that is

Aug. in to wyt euerlastynge lyfe, which (as wyrteth saint Au-
Enchiri. stine) is a certayne rewarde of good woꝝkes, albett
capi. cvi. the Apostle calleth it not so here, but he calleth it the
grace oꝝ gyfte of God. Therfoze herken what saynt

The wor- Austine sayeth further. A stypende oꝝ wages due for
des of S the woꝝke of a souldioure is payde and not gyuen, &
Austine. therfoze the apostle sayeth, the stypende of synne is
death, to shewe that death is not vnderfuerdlye put
but due to synne. But grace yf it be not frely is no
grace. Ye muste therfoze vnderstande that euen the
selfe good merytes of man be the rewardes of God
vnto whych whan eternall lyfe is yelded, what is re-
dyed but grace for grace: These be saynt Austines
woꝝdes. Wherfoze good people let vs not thynke y
we be fre from good woꝝkes, by the bloud of Christ
but rather cleane contrary that we be nowe bounde
to good woꝝkes accordyng to saynt Pauls doctrine
here whych affirmeth that yf we serue synne, we shal
be sure to haue the wages of synne euen euerlasting
death. But yf we lyue vertuously and iustly & serue
God, we shalbe sure to haue euerlastynge lyfe not as
a rewarde of dutye but as a gyfte and grace of god,
thꝛough Iesus Christ our Lorde. To whome be all
gloꝝye. Amen.

The gospel on the. viij. sondaye after Trinitie.

The. viij. chapter of Marke.

Thargument,

The

¶ The myracle of the vii. looues.

Whan there was a verye greate companye, and had nothyng to eate, Iesus called hys disciples to hym, and sayde vnto them: I haue cōpassiō on the people, because they haue nowē bene wyth me thre dayes, and haue nothyng to eat and yt I sende them awaye fastyng to theyr owne houses, they shall faynt by the waye. For dyuerse of them came from farre. And hys disciples answered hym: where shulde a man haue breade here in the wyldernesse to satisfye these? And he asked them how many looues haue ye: They sayd: seuen. And he commaunded the people to syt downe on the grounde. And he toke the seuen looues: and whan he had gyuen thanks, he brake, and gaue to his disciples, to set before them. And they dyd set them before the people. And they had a few smal fyshes. And whan he had blessed, he cōmaūded them also to be set before them. And they dyd eate and were suffysed. And they toke vp of the brokē meate that was lefte seuen baskettes full. And they that dyd eate, were aboute fourethoufande. And he sente them awaye.

In thys gospel, good chrysten people, ye shal note, that they whiche fyyst and formest do seke for the kyngdome of god and the ryghtuousnes of hē same, can in no wyse perpyche and dye for hunger, but that the grace of God doth pzeuente them in al thynges, as we se in thys hystoꝛye howe tenderly and buselye our Sauour Chyist prouideth for the peoples bode

Ec.ii. ly suste-

On the. Vii. sondaye

ly sustenaunce, euen befoze they aske it, sayng: I haue compassion ouer the people forasmuch as they haue bene now wyth me thre dayes and haue nothyng to eate. Thys then is Chyestes order of fedyng, fyrste to repast þe soule wyth hys worde, and then to releue the bodye. But the worldly care is contrarye, accordyng to a Poetes sayenge: O ciues ciues, quarēda pecunia primum est, virtus post nummos. That is to saye: O citizens citizens, fyrst seke for money, and after money for vertue. But Chyist sayth: Fyrst seke for the kyngdome of God and al these thynges shal be cast vnto you.

Horatius in
epist.

An exē-
ple of in-
fidelitie

Secondly, here is described vnto vs an exemple of infidelitie in thapostles and vnder them in all suche as woll do as they dyd here, whyche leauynge gods worde & forgettyng all the myracles whych Chyist had done befoze, by whyche they ought well to haue gathered that Chyist myght haue fedde thys multitude wythout any bytayll at all, be deceyued by the iudgement of reason whyche onely loketh vpon the thyng present, and thynketh thynges only to folow of sure occasiōs only. Surely whyle reason iudgeth thus, it iudgeth wel befoze the worlde in ciuile thynges. But befoze Chyist and in his ptesence to cal reason into iudgement, & ther vpon to despayze of Chyistes power: is certaynly a point of infidelitie, namely syth befoze God there is nothyng impossible. And here furthermoze we haue an exemple in Chyiste of great gentlenes and patience, whych reiecteth not the vnfaithfull disciples.

Mat. xix

The tye
me of
gods
helpe.

Thyrdly, here is prescribed vnto vs the tyme whan Chyist is wont moost of all to helpe, whyche is euen then

then when no occasion is present, but whan reason
 bitterly despayreth of her argumentes or coniectu-
 res. So Christe in thys hystoꝛye suffreth hys Apost-
 les a lytle whyle to delude themselues wyth the ar-
 gumētes of theyꝝ owne reason, that he might brynge
 them to the vtter denyall of themselues & also that
 they myght learne to flee to the almyghtyness of god
 wherby he is able to helpe, euen there where no occa-
 sion of helppynge is offered. We be neuertheles here
 taught and admonished, not to despise suche occasi-
 ons of tempozal lyuyng as be offered vnto vs. For
 Christ of hys omnipotency myght haue made bread
 of stones, or myght haue caused foode to haue ray-
 ned downe frō heauen, or yf he had wolde, he myght
 haue fedde the people onely wyth the vertue of hys
 worde. But Christ doth none of all these, but taketh
 the bzeade and the fewe fyshes whyche by occasion
 was ministred vnto hym, and by hys blessinge of
 bzeade, maketh bzeade: and of fysh, fysh.

fyually we be here instructed and taught, that bo-
 dely foode and sustenaunce wyth all other necessa-
 ries of our lyfe commeth vnto vs by the only prou-
 dence and blessinge of God, yea euen then whan we
 thynke lest of it.

Wherfoze good people accordynge to the lesson of
 thys Gospel, let vs fyyst seke for our soule helth and
 foode, as we se the people dyd here, and doubt we no
 thyng, but God wyll prouyde well ynough for our
 bodely foode. Let vs not do as the Romane citizens
 dyd whych fyyst sought for money and then for ver-
 tue, but let vs fyyst seke for vertue and for the king-
 dome of God, and then wythout muche sekynge the
 rest

On the. Viij. sondaye:

rest shalbe aboundantly givē vs. Let vs not trust to much to our owne carnall reason as the Apostles dyd here, but let vs thynke nothyng impossible to God, yea let vs be ful assured that he wol helpe whā he seeth best hys tyme, beyng thoroughly perswaded that all thynges come by the large blessinge of god To whome be all glōrye. Amen.

The Epistle on the. viij. sondaye after Trinitie.

The. viij. chapter to the Romaines.

Thargument

Of the mortification of the fleshe.

Brethren, we are debtors, not to the fleshe to lyue after the fleshe. For yf ye lyue after the fleshe, ye shall dye. But yf ye (thorow the spirite) do mortifie the dedes of the body, ye shall lyue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receyued the spirite of bondage to feare eny moare, but ye haue receyued the spirite of adoption, whereby we crye: Abba, father. The same spirite certifieth our spirite that we are the sonnes of god. Yf we be sonnes, then are we also heyres: the heyres I meane of God, and heyres annexed wyth Christ: yf so be that we suffer wyth hym, that we maye be also glorified together wyth hym.

we
ought
to mort
tifie our
lustes.

First in this Epistle we be taught, good christen people, that after we be ones grafted by the sacrament of baptysme into the holy communion of christen persons and therupon through the intercession and merytes of Christes most holy bloude shed

for

for vs be iustified and reconciled to the father of
Heaven : we ought nowe not to lyue accordynge to
the lust of the fleshe, but vitterly to mortifye the de-
des of the same, and to do the workes of the spirite,
that is to say, not fleshly workes but spirituall wor-
kes, honest, verruous, and charitable workes, the sty-
pende and reward wherof is euerlastyng lyfe, wher-
as the reward of them that do otherwysse and that
lyue after the fleshe is death without ende. And here
the Apostle Paule setteth befoze our eyes as well the
promyses as the thzetynges a terrours, wherewith
he frayeth vs away from carnall workes, and exhor-
teth vs to the mortification of the fleshe and vnto
ghostly workes whiche be sempyng for chrysten men
to vs. To the carnal workes he yeldeth for reward
death, and consequently eternal damnacyon. To spi-
rituall and good workes in place of reward he as-
seyureth lyfe, wherein the godly parsons do here in
this worlde lyue holply, and after this worlde shall
enioye eternall lyfe.

Secondly, we be here taught by S. Paule that yf
we be right Chrystiāns, I meane, yf we lyue not after
the fleshe, but after the spirite and chrystianly : we be
sure to be the sons and chyldren of God. And on the
contrary syde yf we lyue otherwysse, we be vndoubt-
edly the chyldren of Satā. And forasmuch as there
be two sortes of spirites, the spirite of feare oꝝ bon-
tage, and the spirite of adopyon, wherof the fyrste
pertaineth to wycked persons, and the other pertay-
neth to the good and godly persons: therfore ye shal
vnderstande that they whiche haue the spirite of bō-
dage do all that they do coactly and not of a fre hert

Two spi-
rites.

On the. viij. sondaye

these be the chyldzen of the law oꝝ letter and be mere hypocrytes. But they whiche do good workes euen of a fre hert and not as cōpelled by feare of the lawe but euen of loue, these be the ryght chyldzen of god, these be the true christians, these haue the harte and the grace in all their necessities to crye to God theyꝛ father and to call hym Abba father and to aske of him with certayne and sure sayth all that they want whiche is necessarype foꝝ them to haue. These haue peace of conscience, wherby they beyng iustified and led of the spirite of god, be througħly persuaded in their conscience, that by the merites of Christ they haue God their mercypfull Lorde and father, whiche wyll bothe helpe them and here them in theyꝛ nede. Of this peace speaketh S. Paule in the. v. Chapter of the Romaynes, saying. Nowe then that we be iustified by sayth, we haue peace towarde God by our Lord Iesu Christ. But of the scruple feare wherewith all hypocrites & no true christians by indowed, saynt John wyrteth in this wise, feare is not in loue but perfecte loue casteth foꝝ the feare, because feare hath toꝛment.

i. Io. iiii.

The office of
the holy
gost

Thyrdly, we be here taught what is the moſte propre office of the holy ghoſt, that is to ſay, to certifie vs of our enheritaunce whiche we receiue in Christ Iesu. With this conſpyꝛmacyon of the holy Ghoſte were all ſayntes and holy men ſealed euen as many as conſtantly ſtoode and perſiſted in the confeſſion of Chriſte and whiche at this daye do perſyſt. And foꝝ this cauſe dothe the Apoſtle oftentymes wyſhe and deſyre to ſuche as he wꝛote, the ſtrengthnyng of the holy ghoſt, as to the Ephelians, where he ſayth.

Eph. iij

for thys thyng do I bowe my knees that ye maye
be strengthened by hys holy spirite. And of thys of-
fice or p[ro]p[er]tie whych the holy goost hath, he is of-
tentymes called the earnest, the pledge, the gage, the Ephe. i
ij. cor. i.
scale, or certificate.

fy[n]ally we be here instructed, that albeit we surely the way
knowe we be the heyres of God and felowe heyres of glori
with Christ, yet neuertheles it behoueth vs to be glo of glori
rified by t[em]p[er]a[n]ce and mortifyenge of oure lustes, vs.
by patient suffrynge of tribulation and displeasu-
res as the apostle sayeth here. Heyres wyth Christe
yf so be we suffre wyth hym that we may also be glo
rified wyth hym. Wherfoze my frendes yf we couet
to be of the saued nomb[er]: let vs accordynge to S.
Pauls exhortacion, kyl the lustes of oure fleshe, to
thynnt we maye lyue and walke spiritually. Then
in all oure nedes we shall as lounge chyldren be
bolde to call to our moost tender and kynde father
for succoure. Then shall we be certified by the holy
goost, that we be the sonnes and heyres of God, and
ioynt heyres wyth Christ wyth whome, yf we suffre
wyth hym, we shall also be glorified. To whome be
honoure and gloze per infinita secula. Amen.

The Gospell on the .viij. sondaye after Trinitie.

The .vij. chapter of Matheu.

Thargument.

Signes wherby to discerne false teachers.

Iesus sayd vnto hys dysciples. Beware of false
prophetes, whyche come to you in shes clo-
thyng, but inwardly they are rauenyng woules.
Ye shall knowe them by theyr frutes. Do men ga-

Ff. ij. ther

On the .Viiij. sondaye
ther grapes of thornes: or fygges of thystles: Euen
so euery good tre bringeth forth good frutes. But
a corrupte tre, bryngeth forth euell frutes. A good
tre can not brynge forth bad frute: neyther can a
bad tre brynge forth good frutes. Euery tre that
bryngeth not forth good frute, is hewen downe,
and cast into the fyre. Wherefore, by theyr frutes ye
shall knowe them. Not euery one that sayeth vnto
me, Lorde, Lorde, shall enter into the kyngdome
of heauen: but he that doth the wyll of my father,
whych is in heauē, he shal entre into the kyngdom
of heauen.

FOrasmuche as (good chysten people) it is harde
to knowe false teachers and theyr doctrine: ther-
fore our Sauour Christ thought it not ynough to
bidde vs beware of them, but he addeth also certain
tokens and sygnes wherby we maye easely disterne
and knowe them. They come (sayeth Christ) vnto
you in shepes clothynge, but inwardlye they are ra-
ueninge wolues. They come vncalled, vnappoynted,
vnsent of God, naye sent rather of the deuell to
blase and sowe abrode the wycked learynge & doc-
trine eyther of the byshop of Rome, or of the cursed
Anabaptistes, or of the sacramentaries, or bresly to
conclude of some other vngodly and detestable here-
tykes. The Lorde of heauen kepe vs and preserue
vs all from theyr infections. They come I saue vn-
sent for, accordynge to the sayenge of the prophete
Jer. xxiiij. Hieremye. Currebant & ego non misi eos. They
ranne and I sente them not, sayeth the Lorde.

In outwarde apperaunce they seme moost holy
men

men and of great simplicitie. But surely accordinge
to the comon prouerbe they be fores or rather wol-
ues cladde in lambes skynnes. They be lyke payn-
ted and gaye sepulchres, whyche be fayre wythout &
full of all synche and caren wythin. They come in
shepes clothynge. What beast is more simple, more
harmeles, yea more profytable also to the common
welth then the shepe? But what be these false tea-
chers inwardly? Inwardly sayeth Christ they be ra-
uenouse wolues. The wolues propertie is to rauen,
to rente, to spoyle, to deuoure the shepe. But nowe
how shall we kepe vs and beware of these woluythe
preachers? By theyr frutes, sayeth Christe, ye shall
knowe them, as who shulde saye. Yf they be good
men in dede and ryght teachers and no hyppocrites
I meane no counterfeyte nor deceiuable preachers,
they must nedes bynge forth good and godly wor-
kes, even such workes as God comaundeth them to
do, and not workes of theyr owne deuysynge & fan-
tasynge, but such as God alloweth, and whych pro-
ceede of a fayth vnfayned. And not only they woll do
them but also teache the same to other, eue as Christ
and hys Apostles wold haue them taught & as they
themselues taught them, not that by them we shuld
iustifie our selues as the proude and gloriouse pha-
risees, but that Christ speaketh of in the. xliij. chap-
ter of Luke, but that we shulde accordynge to the
exemple of the lowly publicane cofesse our selues syn-
ners, and despyze godds mercy. The good and ryghte
preacher woll teach the people vnfaynedly to truste
& repose themselues in Christ, to stycke to the mery-
tes of hys passion, & vtterly to renounce theyr owne
rygh-

Ioh. x.

lu. xliij.

On the .viij. sondaye

ryghtuousnes and merytes in gods syght. He woll
 eac he them neuertheles to mortifye theyr carnal af
 fectiōs and to do good woꝝkes euen of a fre harte
 oꝝ els þe accoꝝdyng to Paules rule they declare them
 Ro.viii. selues not to be the chyldzen of God. For yf sayeth
 Paule, yf yue after the fleshe, yf shall dye. But yf yf
 mortifye the debes of the body thꝛough the spirite,
 yf shall lyue. But agayne he wol teache them not to
 clapme heauen as of duetye for theyr woꝝkes sake,
 Rom.vi but rather for the pꝛomysse sake. For thꝛough death
 be the wages of synne, yet eternall lyfe is no wages
 but (as Paule calleth it) the gyfte of God, thꝛough
 Iesus Christ our Lorde. Yea he woll teache them
 whan they haue done altogetheꝛ, yet to confesse and
 saye that they be vnprofytable seruauntes. These I
 saye be the frutes of good teachers, these be the gra
 pes, these be the figges that come of the good trees.
 They that teache oꝝ lyue otherwys be naughtye &
 corrupte trees, & theyr frutes that they bynge foꝝth
 be thoznes and thysyls. And I passe not though dy
 uerse false teachers haue dyed moost cōstantly and
 patiently in theyr erronious opimons, as many pa
 pistes, and also Anabaptistes & sacramētaries haue
 done in our tyme, and as it is redde that certayne he
 retiques named Donatistes dydde in olde tyme.
 Austine. Whose erreure S. Augustine confutynge wyꝛteth,
 that in a chꝛistian man the sufferynge of death is not
 to be consydered, but the cause of sufferynge, that is
 to wyꝛt, whether hys doctrine be suche that he ought
 to suffer death for, by the cōmaundement of God.
 Seconde, we be here taught that wyꝛked & euell
 doctrine can not endure, but as an euell tree whych
 beareth

beareth no good frute is hewen downe and caste in to the fyre: euen so it is wyth euell doctrine and wyth the teachers therof. Let men buylde vpon the foundation of Christ what they woll, surely yf they buylde vponge be stubble or haye that is to saye yf it be no sounde & sure doctrine, the fyre at length woll bryne it vp. But yf the buylde vponge be golde, syluer, or preece stones, it shall stande agaynst all tempestes. As we se at this tyme how the papistical doctrine at the touch stone of gods worde appeareth in the lykenes what it is, and how it begynneth to vanyshe awaye euerywhere, where the gospel is preached. But the pure worde of God abydeth for euer. i. cor. iij

Finally Christ doth teach vs here, that these gloriouse and holy hypocrites whych in outward appearance and in name appeare christians speakynge alwayes of god, but doynge nothing to god byddeth them do, shall not entre into the kingdome of heuen. But they shall come thither, whych haue Christ, and the gospel not in theyr mouthes onely, but in theyr hartes also, whych do the wyl of Christ and lyue as the gospel teacheth them. These shall inheryte the kingdome of heauen, where they shall lyue eternally in all ioye wyth the father, sonne, and holy goost. To whome be glozpe. Amen.

The Epistle on the .ix. sondaye after Trinitie.

The .i. Epistle to the Corin. the .x. Chap.

Thargument.

Gods vengeaunce vpon euell lyuers and ydolaters is here set forth in examples vnto vs.

Byethzen

On the .ix. sondaye

Brethren, we shulde not lust after euil thynges as they lusted. And that ye shulde not be worshyppers of ymages, as were some of them, accor dyng as it is written: The people sat downe to eat and drynke, and rose vp to playe. Neyther let vs be defyled wyth fornication, as some of them were defyled wyth fornicatiō, and fel in one daye. xxiiij. thousande. Neyther let vs tempte Christe, as some of them tempted, and were destroyed of serpentēs Neyther murmure ye, as some of them murmured and were destroyed of the destroyer. All these thynges happened vnto them for examples: but are written to put vs in remembraunce, whome the endes of the worlde are come vpon. wherfore let hym that thynketh he standeth, take hede, lest he fall. There hath none other temptacion taken you, but such as foloweth the nature of man. But God is faythfull whych shal not suffer you to be tempted aboue your strength: but shal in the myddes of the temptation make a waye, that ye maye be able to beare it.

This lesson my frendes of the holy apostle saint Paule conteyneth certayne notable examples of gods vengeaunce and punyshmet whych he toke vpon the vnfaythfull fathers of olde tyme, whych where as God had moost plentyfully heaped vpon them hys innumerable benefytes & graces: yet they euier abode vnfaythfull and wolde not in any wyse chaunge nor amende theyr naughty and beastly lyuynge. And therfore they suffered horrible punyshme-

ment

mentes aswell for theyre mysbeleue as for theyre cruell and detestable lyuynge. All whych thynges (as sayeth thapostle) chaunced vnto vs in fygure, that is to wyt, that we shulde therby lerne to feare God, to beleue in God, to amende our lyfe, to gyue our selues to good woorkes, & not (bearynge our selfe bolde vpon vayne and ydcill sayth) to foze not howe we lyue as many swete bzyethzen and new gospellers or rather fals bzyethzen & false gospellers at thys daye do, whych thynke they offende not what so euer they do, but that they haue full remission of theyr synnes euen in the myddes of theyr abhominable lyuynge bycause they persuaide themselues to be chosen and sanctified befoze the begynnynge of the worlde. O Lorde, what a deuclish and damnable persuation is thys. What spirite of erreure, what deuell occupieth and vexeth these men thus to thynke? And yet they woll be counted great clerkes and allege nothyng but scripture for them, they be full of saynt Paule. But they belye saynt Paule and they falsesye scripture. For saint Paule mytrepoynted, is not S. Paule. For scripture that is wrested is not scripture. Let these persons then beware the soden vengeaunce of God whych hangeth ouer theyr heade. For yf God spared not the Israelites vpon whome he had heaped so many benefytes and whych were hys chosen and petullare people, surely he wyl not spare vs, nei ther shall our baptisme, our hearyng of gods worde nor hys grace þ we haue receyued any thyng helpe vs, onles we constantly continue and abyde in oure religion and chaunge our lyfe into better. So then we be hcre monyshed, that those alonly be saued and

Fals
gospel
lers.

On the. ix. sondaye

do entre into the lāde of promysse, whych stande fast to the ende, as Chyist sayeth in an other place. He that continueth to the ende, shalbe saued. These examples then of the fathers be warnynges and fygyres vnto vs, that we shulde not lust after euell thynges as they lusted, as that we shulde not be ydolaters that is to saye, that we shulde not gyue to creatures suche honoure as is due only to God the creator & maker of all thynges, as the Israelites gaue to theyr golden calfe, and as the byshop of Rome do clayme at thys daye to haue, whych woll haue Emperours, Kynges, and Prynces, to fall downe prostrate on the grounde and to worchip hym, euen as

Mat. iiii. the deuell wold haue had Chyist to do to hym. wherfore in so doyng he resembleth the deuell and is no better then an Antichyist, forasmuch as such honoure is due only to God, As Chyist there declareth allegyng scripture for hym. Furthermore & we shulde not comynpte fornicacion, as they dyd, as the hystorye of Phinees telleth, for whych despylunge of themselves there fell in one daye. xxiij. thousande. Also that we shulde not tempte Chyiste, that is, that we shulde do nothyng contrarye to faythe and despise such meanes and remedies as God hath appoynted for vs to vse in al thynges, as the Israelites dyd, & therfore were destroyed of serpentes, as it is red in the. xxi. chapter of Numeri. Finally that we shulde not grudge and murmoure agaynst God of an ambitious mynd, sekyng sediciously & contenciously an other callinge then God hath appoynted vs vnto, as Choz, Dathan, and Abyrzon dyd, and were destroyed of the destroyer. All these thynges I say be-

Nu. xxy

fell

fell, to be examples, p^residentes and fygures, to ad-
 monyſh vs, how God taketh vengeaunce bpō ſuch
 diſſolute and careles lyuers, and to put vs in remē-
 br^aunce whych be now in the later dayes of þ^e world
 wherfoze my frēdes he that thynketh that he ſtāde Stare.
 that is to w^rit, that he ryghtly perceyueth and vnder
 ſtandeth all thynges and walketh now ſurely in the
 knowlege of God, ſo that he deſpyſeth al other in cō-
 pariſon of hymſelfe and iudgeth euery man at hys
 pleaſure, let hym take hede leſt by reaſon of hys ſu-
 renes and pryde he fall agayne from grace, from vnder-
 ſtandynge and frō the knowlege of gods worde.
 Now albeit many temptacions haue aſſaulted vs, &
 that we haue therby alſo gone aſtreye, yet we ought
 to comfozte and lyft vp our ſelues wth thys ryght
 comfoztable ſentence of ſaynt Paule, that the temp-
 tacion which hath taken vs is humane, and ſuch as
 commonly chaunceth to men. But God is faythfull
 and iuſt of the p^romyſe whych he maketh to ſuch as
 feare and ſtāde in a we of hym. Fo^r ſurely he woll
 not ſuffer vs to be tempted ouer that we be able to
 beare, acco^rdyng to the petition in our pater noſter
 Let vs not be ledde into temptation. Fo^r doubtles
 God tempteth no man to euil, but euery man is tēp-
 ted of his owne cōcupiſcence and fleſh whē god per-
 mytteth it ſo to be. But God ſhall in the myddes
 of the temptation (yf wth ernēſt prayer ye woll de-
 ſyre hym) make a waye that ye ſhalbe able to beare
 it. Let vs then (good people) yf we be true chriſten
 perſons and do anſwere to our name, ſtāde in a we
 eu^r of God, not tempte hym, not p^rouoke hym to
 anger and vengeaunce, but mekely and lounyglye

On the .ix. sondaye
woke and walke as he hath comaunded vs to walke
So shall we haue eternallesse wth God. To w^ho
be all glo^{ry}e, prayse, and imperie fo^r euer and euer.
Amen.

The gospel on the .ix. sondaye after Trinitie.
The .xvi. chapter of Luke.

Thargument.

¶ Of the ryche man and of hys stewarde.

Iesus put forth a similitude vnto hys disciples,
sayenge: There was a certayne ryche man whys
che had a stewarde. and the same was accused vnto
hym that he had wasted hys goodes. And he called
hym, and sayd vnto hym: Howe is it, that I heare
this of the? Gyue acomptes of thy stewardshyp:
For thou mayest be no longer stewarde. The ste-
warde sayde wythin hymselfe: what shall I do? For
my mayster taketh from me the stewardshyp. I ca
not dygge, and to begge I am ashamed. I wotte
what to do, that when I am put out of the stewards
shyp, they maye receyue me into theyr houses. So
whan he had called all hys maysters detters toge-
ther, he sayde vnto the fyrste: howe moche owelste
thou vnto my mayster? And he sayde: an hundred
tonnes of oyle. And he sayd vnto hym: take thy byl
and sytte downe quyecklye, and wryte fyfitye. Than
sayde he to an other: howe moche owelste thou?
And he sayde: an hundrede quarters of wheate. He
said vnto him: Take thy byl, and wryte foure score
And the Lorde commended the vniuste stewarde,
because

because he had done wyselye. For the chyl dren of thys world are in their nacion wyser, then the children of lyght. And I saye vnto you, make you fren des of the vnryghteous mammon, that when ye shall haue neade, they may receyue you into euer= lastynge habitacions.

God people, bycause these wordes befoze reher sed are so spoken in parable, and are so wrap= ped in wrynkels that yet they seme to haue a face of a thyng done in dede and lyke an historie: I thinke it much profytable, to tarpe somewhat in them. And though we maye fynde in our hartes to beleue all þ is here spoken to be true: yet I doubt whether we maye abyde that these wordes of Chyste shulde per= teyne to vs, and admonysh vs of our duetye, whych lyue after suche sorte, as thoughe Chyste whan he spake any thyng regarded not the tyme that came after hym, neyther prouided for vs, or any matters of ours, as some of the philosophers thought, which sayd, that God walketh vp and downe in heauen, & thynketh neuer a deale of our doynges. But erre not you so, stycke not you to such imaginations. For yf ye inwardly behold these wordes, yf ye diligently colle them in your myndes, & after vnwynde them, ye shal se our tyme much touched in these mysteries. Ye shall perceyue that god, by thys exemple maketh vs by the noses, and pulleth vs by þ eares. Ye shall perceyue very playne, that God setteth befoze oure eyes in thys similitude, what we ought moost to see and what we ought soonest to folowe. For Luke say eth, the Lorde spake these wordes to hys disciples.

The pa= rables of christ pertain to vs.

On the. ix. sondaye

Wherfoze let it be out of doubte, that he spake them to vs, whyche euen as we woll be counted Chyistes disciples, so we be, yf we be good stewardes and do our dutie. He said these thynges partly to vs, and he spake them partly of hymselfe. For he is that ryche man whych not only had but hath and shall haue euermoze, I say not one but many & sūdyr stewardes euen to thende of the worlde. He is man, seinge he is God and man. He is ryche, not only in mercy, but in all kynde of rycheffe. For it is he, that gyueth vs all thynges abundantly. It is he, of whose hande we receyued both our lyues, and other thinges necessarye for the conseruacion therof. What man hath any thyng I praye you, but he hath receyued it of hys plentyffulness. To be shorte, it is he, that not only gyueth vnto vs in most ample wyse hys benediction, but also openeth hys hande, and fylleth al brasties wyth hys blessinge. Neyther can hys treasure be spent, howe muche so euer he lashe out, howe muche so euer we take of hym, hys treasure taryeth styll, euer taken, neuer spent. He is also the good man of the house. The church and congregacion is hys housholde whych ought wyth al diligence to be fedde not only with bodily meates but also with his worde and hys sacramentes. These be hys goodes moost precious, the bestowynge and mynistracion herof, he wolde byshops and curates shulde haue. Whych thyng saynt Paule affirmeth, sayeng: Let me esteeme vs as the mynisters of Chyist and stewardes of goddes mysteries. But I praye you what is to be loked for in a steward? Chys surely, that he be founde saythfull, and that he truely laye out the goodes

goodes of þe lordē, that he gyue meate in tyme, gyue
 it I say, and not sel it: meate I say, and not payson.
 fynally let hym not slacke and differre the doyngē
 of hys office, but let hym do his dutie when tyme is,
 and whē nede requyrez it. Thys is also to be loked
 for, that he be one, whome God hath called and put
 in office, and not one that comnieth vncalled, vnſent
 for, not one that of hymselfe preſumeth to take ho-
 noure vpo hym, he muſt I ſay be a ſteward of office
 & not a ſteward at lybertie. What is to be loked for?
 Surely, yf all thys I ſaye, be requyred in a good
 miniſter, it is much lyghter to wyſh them all in eue-
 ry one, than to fynde one any where that hath them
 al. Who is a true & faythfull ſteward? He is true, he
 is faythfull, that coyneſh no new money, but taketh
 it redy coynd of the good man of the houſe, and nei-
 ther chaungeth it, nor clyppeth it, after it is taken to
 hym to ſpende, but ſpendeth euen the ſelfe ſame that
 he had of hys lordē, and ſpendeth it as hys lordes
 commaundement is, neyther to hys owne auantage
 vterynge it, nor as the leude ſeruaunt dyd, hydynge
 it in the groundē. Now yf a faythful ſteward ought
 to do, as I haue ſayd, I praye you ponder thys wel,
 whether in chriſtendome there haue bene hitherto
 faythfull ſtewardes or no? I praye you was there
 not ſome, that deſpiſynge the money of the lordē, as
 coye & not curraunt, cyther coynd new themſelues
 or els vttered abzode newlpe coynd of other, ſome
 tyme cyther adulteratynge the worde of God, or els
 gynglyng it (as tauerners do, which brewē and vt-
 ter the euell and good both in a potte) ſometyme in
 the ſtede of goddes worde, blowynge out the drea-
 mes

A fayth
 full ſtes
 warde.

mat. xxy

On the .ix. sondaye

mes of men : whyle they preached to the people, the redemption that cometh by Chyestes death to serue only them that dyed before hys commyng that were in the tyme of the olde testament, and that nowe redemption and forgiveness of synnes purchased by money, and deuysed of men, is of efficacy, and not redemption purchased by Chyist. Be these the faythfull stewardes of goddes mysteries, and not rather fals dissipatours of them : whom god neuer put in office but rather the deuyl sette them ouer a myserable familie, ouer an house miserably ordered & entreated, Happy were Chyristedome, yf such preached seldome, And yet it is a wonder to se these, in theyr generation, to be moch more prudent and politike, than the faythfull ministers are in theyr generation, whyle they go aboute more prudently to stablyshe mennes dreames, than they do to holde by gods commaundementes. Thus it cometh to passe that woorkes luctatue, wyl woorkes, mennes fansyes repgne, & chyristiane woorkes, necessary woorkes, frutefull woorkes, be troden vnder foote. Thus the euell is moch better set out by euell menne, than is the good by good men : because the euell be more wyse, than be the good in theyr generation. These be the false stewardes, who all good and faythfull men euery daye accuse vnto the ryche mayster of þe household, not wythout great heuynesse, that they wast hys goodes, whom he also one daye woll call to hym and saye vnto them, as he dyd to hys steward whan he sayd, what is thys that I heare of the? Here God partly wondereth at oure unkyndnes and perfidie, partly chideth vs for them and beynge both full of wonder, and ready to chydeth
areth

areth vs: What is thys that I heare of you? As
 though he shulde saye vnto vs, all good men in all
 places complayne of you, accuse your auarice, your
 exactions, your tyrannye. They haue desyred in you
 a long season, and yet desyre diligēce and synceritie.
 I commaunded you, that wyth all industrie and la-
 boure ye shulde feade my lytle ons both bodyly with
 your tempozall goodes and rentes whyche ye haue
 for that purpose deliuered vnto you, and also gost-
 ly wyth my worde. But what do you? ye earnestlye
 fede your selves, from daye to daye, wallowynge in
 delytes and ydlenes. I bad you teach my commaū-
 dementes and not your fansyes, and that ye shulde
 seke my glozy & my bauntage: you teach your owne
 tradicions, and seke your owne glozpe and profyte.
 You preach very seldome, and whā ye preache, ye do
 nothing but snappe them that preach truly, as moch
 as lieth in you, so that it were moch better suche not
 to preach at all, than so to preach. Oh, what heare I
 of you? You that ought to be my stewardes, what
 other thyng do you, than applye all your studye to
 bynge my lytle ons to enuie, shame, contempte, yea
 moze then thys, ye pulle them into perylls, into pry-
 sons, and as moch as in you lyeth, to cruel deathes.
 To be shorte, I wolde that my people shulde heare
 my doctrine, and at theyr comodytie reade it also as
 many as wold: your care is not, that all men maye
 heare it, but all your care is, that none shulde reade
 it, because ye be afrayed lest they by the readyng
 shulde vnderstand it: and vnderstandyng, learne to
 rebuke your nygardnes, infidelytie, & slothfulnes.
 Thys is your generacion, thys is your bestowynge

On the .ix. sondaye.

of my treasur: thys is your wysdome. In this generation, in thys dispensacion, you be moste politike, moste wyttie. These be the thynges that I heare of your demeanour. I wysshed to heare better reaporte of you. Haue ye thus deceyued me: haue ye rather deceyued yourselues & where I had but one house, that is to saye, þe church, and thys so dearly beloued of me that for þe loue of her I dyd put my selfe forth to be slayne & to shede my bloude: thys church at my departure, I comitted vnto your charge to be fed, to be noryshed, and to be made moch of. My plesure was, ye shulde occupie my place: my desyre was, ye shulde haue bozne lyke loue to thys church, lyke fatherly affection, as I dyd. I made you my stewards, yea in matters of moste importaunce. For thus

Luce. x. I taught openly: He that shulde heare you, shulde heare me: He that shulde despice you, shulde despice

Mat. xvi me. I gaue you also keyes, not erthly keyes, but heuentye: I left my goodes & I haue euermore moost highly esteined, that is, my worde and sacramentes, to be dispensed & ministred of you. These benefites I gaue you: and do ye gyue me these thanks? Can ye fynde in your hartes thus to abuse my goodnes? Haue ye thus deceyued me? No no, ye haue not deceyued me, but your selues. My gyftes & benefytes towarde you, shalbe to your greater dānation. By cause ye haue contēpned the lenitie & clemēcy of the mayster of the house, ye haue ryght wel deserued to abyde the rygoure and seueritie of the iudge. Come forth than, let vs se accompte of your stewardship. An horrible and fearfull sentence: ye maye haue no longer my goodes in your handes. A voyce to wepe

at

at, and to make me tremble. You se my frendes, you se, to what euell, & euell stewardes must come to, your labour is payde for, yf ye can so take hede, that no such sentence be spokē to you. Saye we must al take hede, lest these threatenynges one daye take place in vs al, as well vs of the clergye for myspen dyngge the spirituall treasure, as you of the laytie for myspen dyngge the tempozal treasure, wherof god hath made vs stewardes. wherfoze good people at the lest way let vs take exemple & folow the policie of þe worldly swarde þe our sauour Chryste here telleth hys tale of, to thintent we shulde do the same. This worldly swarde whan he sawe he was accused to hys lord that he had wasted hys goodes, thought thus wyth hymselfe. What shal I do: my lord wol surely take from me my stewardshipp. Wygge I can not, and to begge, I am ashamed. Wel, I wol at lest way make me frendes of my lordes goodes, whych whan I am remoued out of myne office, shall take me into theyr houses for the kyndnes and benefyte that they shall haue receyued at my handes. So whan he had assembled together all hys lordes detters, he sayde to the first. What owest thou to my lord? He answered, an hundred tonnes of oyle. Than the swarde to hym sayd: Take thy wyptynge and syt downe quykely, & wyte for an hundred, but fyfye. My lord is very ryche, I woll that by my meanes thou shalte wyne the one halfe. Thys done, he sayd to an other. Howe much owest thou? He answered, an hundred quarters of wheate. The steward also bad hym: syt downe and wyte in hys byll but foure scoze. For (sayeth he) my lord shal not espye twentye taken awaye, but to

Wh.ij. the,

On the .ix. sondaye.

the, whych arte a pooze man, it maye do pleasure. In
semblable wyse he dyd wryth the reste of hys lordes
detters. Now thys disceyt and polycie yf thys tem-
poral ryche man had espyed, he wolde surely haue pu-
nyshed hys stewarde. But yet the Lorde Iesus for
an exemple of lyberallitie, commended and prayled
vnto hys disciples the disceytfull but yet wyse poli-
cie of thys stewarde, and to the imitation and folow-
ynge of hym he prouoketh all vs chrysten men and
rebuketh our slouthfulness, in asmuche as worldlye
wyse men and suche as serue thys world are wyser
and moze busye in prouidyng for theinselues the su-
stenance of the bodye, then we be whych oughte to
forsake the vanities of thys world and folowe the
thynges þe be eternall. The chyldren of thys worlde
(sayeth he) are wyser than the chyldren of lyght in
their natiō. My frendes ye shal vnderstād þe our saui-
our Chyriste in thys saynge, touched þe slouth & slug-
gishnes of hys: he dyd not allowe the fraude and sub-
tyltie of other, neyther was he glad þe it was in dede
as he had sayed, but cōplayned rather that it shulde
be so: as many men speake many thynges, not that
they ought to be so, but that they are wont to be so.
Kape, thys greued Chyrist, þe chyldre of this world
shulde be of moze polycie than the chyldren of light,
whych thyng yet was true in Chyristes tyme, & now
in our tyme is mooste true. Who is so blynde but he
seeth thys clearly, excepte perchaunce there be any þe
cannot discern the chyldren of the world frome the
chyldren of light. The chyldren of the world con-
cepe & forth bynge moze prudently, & thynges con-
cepyed and brought forth, they nourysh and cōserue
wryth

wyth such moze polycie, than do þ childzen of light.
 wherch thynge is as sorowfull to be sayed, as it se-
 meth straunge to be hearde. Whan ye heare þ chyl-
 dzen of the worlde, you muste vnderstand the worlde,
 as a father. For þ worlde is father of many childzen
 not by spyste creacion and worke, but by imitation &
 loue. He is not only a father, but also the sone of an
 other father. If ye knowe ones hys father, by & by
 ye shal knowe his childzen. For he þ hath þ deupl to
 hys father, muste nedes haue dyuelly the chylzen.
 Nowe þ deupl is not only taken for father, but also
 for prince of þ worlde, that is, of worldy folke. It is
 all one thynge or not moch differēte to saye childzen
 of the worlde, and chylzen of the deuell, accordynge
 to that, that Chyist sayd to the Iues. Ye are of your
 father the deuell: where vndoubtedly he spake to chil-
 dzen of thys worlde. Nowe scynge the deuell is both
 author & ruler of darknes in whych þ childzē of this
 worlde walke, or rather wander, they hate deably
 both the lyght, and also the chylzen of lyght. And
 hereof it cometh, that the chylzen of lyght neuer or
 verye seldome do lacke persecution in thys worlde,
 wherunto the chylzen of the worlde, that is, of the
 deuell, bringeth them. No mā there is but seeth, that
 these vse much moze polycie in procuringe the hurte
 and damage of the good, than those in defendynge
 themselves. Therefore gather you the disposition of
 the chylzen, by the disposition of the fathers. You
 knowe thys is a prouerbe much vsed, An euell crow, Prouers
 an euell egge. Than the chylzē of thys worlde that be.
 are knowen to haue so euell a father the worlde, so e-
 uell a grandfather the deuell, can not chose but be

The
worlde

The des
uell,

Io. viij.

Ph. iij. euell

On the .ix. sondaye .

the, whych arte a pooze man, it maye do pleasure. In
semblable wyse he dyd wyth the reste of hys lordes
detters . Now thys discept and polycie yf thys tem-
poral tych man had espyed, he wolde surely haue pu-
nyshed hys stewarde . But yet the Lorde Iesus for
an exemple of lyberalitie, commended and prayled
hnto hys disciples the disceptfull but yet wyse poli-
cie of thys stewarde, and to the imitation and folow-
ynge of hym he prouoketh all vs chyzten men and
rebuketh our slouthfulnes, in asmuch as woꝛldlye
wyse men and suche as serue thys woꝛlde are wyser
and moze busye in prouidyng for themselves the su-
stenance of the bodye, then we be whych oughte to
forsake the vanities of thys woꝛlde and folowe the
thynges þe be eternall. The chyldren of thys worlde
(sayeth he) are wyser than the chyldren of lyght in
their natiō. Whych frendes ye shal vnderstand þe our sau-
our Chyriste in thys saynge, touched þe slouth & slug-
gishnes of hys: he dyd not alowe the fraude and sub-
tyltie of other, neyther was he glad þe it was in dede
as he had sayed, but cōplayned rather that it shulde
be so: as many men speake many thynges, not that
they ought to be so, but that they are wont to be so .
Naye, thys greued Chyrist, þe chyldꝛe of this woꝛld
shulde be of moze polycie than the chyldꝛen of light,
whych thyng yet was true in Chyristes tyme, & now
in our tyme is mooste true. Who is so blynde but he
seeth thys clearly, excepte perchaunce there be any þe
cannot discerne the chyldꝛen of the woꝛlde frome the
chyldꝛen of lighte . The chyldꝛen of the woꝛlde con-
cepeue & forth bynng moze prudently, & thynges con-
cepued and brought forth, they nouryshe and cōserue
wyth

wylth moche moze polycie, than do þ childzen of light.
 whych thyng is as sorowfull to be sayed, as it se-
 nieth straunge to be hearde. Whan ye heare þ chyl-
 dzen of the worlde, you muste vnderstand the worlde,
 as a father. For þ worlde is father of many childzen
 not by fyrste creacion and worke, but by imitation &
 loue. He is not only a father, but also the sone of an
 other father. If ye knowe ones hys father, by & by
 ye shal knowe his childzen. For he þ hath þ deuyl to
 hys father, muste nedes haue dyuelly the chylzen. The des
 uell.
 Nowe þ deuyl is not only taken for father, but also
 for pryncce of þ worlde, that is, of worlde folke. It is
 all one thyng or not moche differete to saye childzen
 of the worlde, and chylzen of the deuell, accordynge
 to that, that Christ sayd to the Iwes. Ye are of your
 father the deuell: where vndoubtedly he spake to chil-
 dzen of thys worlde. Nowe scynge the deuell is both
 an hoꝛ & ruler of darknes in whych þ childze of this
 worlde walke, or rather wander, they hate deadly
 both the lyght, and also the chylzen of lyght. And
 herof it cometh, that the chylzen of lyght neuer or
 verye seldome do lacke persecution in thys worlde,
 wherunto the chylzen of the worlde, that is, of the
 deuell, bringeth them. No mā there is but seeth, that
 these vse much moze policie in procurynge the hurte
 and damage of the good, than those in defendynge
 themselves. Therfore gather you the disposition of
 the chylzen, by the disposition of the fathers. You
 knowe thys is a prouerbe much vsed, An euell crowe, Prouers
 be.
 an euell egge. Than the chylde of thys worlde that
 are knowen to haue so euell a father the worlde, so e-
 uell a grandfather the deuell, can not chose but be

þ. iij. euell

On the. ix. sondaye.

A descri
ption of
the deu
uell.

The ge
nealogy
of the
deuell.

eucl. Surely the fyrste heade of theyr auncester was
that deceptful serpent the deucl a monster mostrous
about all monsters. I can not holly expresse hym, I
wote not what to call hym, but a certayne thyng al
together made of the hatred of God, of mystrust in
God, of lyenges, deceptes, periuries, discordes, man-
slaughters, and to saue at one worde, a thyng con-
geled, heaped vp, and made of all kynde of myscheft.
But what go I aboute to discrue particularly the
deucls nature, whan no reason, no power of mans
mynde, can compysse it. This only I can say as in a
grosse summe, of the whych all we (oure hurte is the
more) haue experience, & the deucl is a synkyng pud-
del of al byces, a foule fylthye chanell of al mysche-
ues: a that thys worlde, hys issue, euen a chylde mete
to haue such a parēt, is not much vnlyke his father.
Than thys deucl beyng such one, as can neuer be
vnlyke hymselfe, Lo of enuye hys welbeloued lem-
man begat the worlde, and after left it wyth discorde
at nours. Whych worlde, after it cam to ful growe,
had of many concubynes, many sonnes. He was so
plentyfull a father, and had gotten so many chylde
of lady pryde, dame glotony, maystres auarice, lady
lechery, and of dame subtyltic: that nowe harde and
scante, ye maye fynde any corner, any kynde of lyfe,
where many of hys chyl dren be not. In court, in cou-
trey, in cytie, i village, i college, in tēporal tie, i clergie
yea where shal ye not fynd thē? Howe be it they that
be secular and laye men are not by and by chyl dren
of the worlde: neyther yet be they forthwyth the chl-
dren of lyght, that are called spirituall and of cler-
gie. No no, as ye maye fynde amonge the laptie ma-
ny

after Trinitie.

Fol.cxxiiij.

ny chyldzen of lyghte: so amonge the clergie(howe
much so euer we chalenge these holy tytles vnto vs,
and thynke them only due to vs: Vos estis lux mun
di,peculium Christi.&c.)Ye are þ lyght of þ worlde
the chosen people of Christ,a kyngely presthode, an
holy nation,and such other)Ye shall I sape amōge
vs of the clergie yet fynde many chyldre of þ worlde,
bpcause in all places the worlde getteth many chyl-
dzen.Amonge the laie people the worlde ceaseth not
to bypnye to passe that as they be called worldly, so
they are worldly in dede dyspuē headlonge by world-
ly desyres, in so muche that they maye ryghte well
seme to haue taken as well the maners as the name
of theyr father. In the clergie the worlde also hath
lerned a waye,to make of men spirituall, worldlyn-
ges, yea and there also to foyme worldlye chyldzen
where wpyth great pzetense of holynes and crafty co-
loure of religion they vtterly desyre to hyde a cloke
the name of þ worlde,as though they were ashamed
of theyr father,whyche do excrete and detest þ worlde
(beyng neuerthelesse theyr father)in wordes & out-
warde signes,but in harte and woꝝke,they colle and
kysse hym,and in all theyr lyues declare themselves
to be hys babes:in so much that in all worldly poyntes,
they farre passe and surmounte those, that they
call seculars,laie men,men of the worlde. The chylde
so diligently foloweth the steppes of hys father, ne-
uer destitute of the ayde of hys grandfather. The
chyldzen of lyght haue policie,but it is lyke the poli-
cie of the serpent,and is ioyned wpyth douupthe sim-
plicitie.They ingender nothyng but simply,sayth
fully,and playnly,euen so doynge all that they do.

Math. v

i.pet.ij.

Chyldre
of lygh-
tes poli-
cie.

And

On the .ix. sondaye.

And therfore they maye the easlyer be combyed in theyr ingendrynge, and be þe moze redy, to take wyrges. But the chyldren of this worlde, haue worldly policie, forely crafte, yponnesh crueltie, power to do hurte, moze than eyther aspis oz basiliscus, ingendrynge and doyng all thynges craftly, deceptfully, gylefully. Whych as Aembrothes and such sturde and stoute hunters, beyng full of simulation & dissimulation, befoze the lord, deceyue the chyldren of lyght, and combye them easely. Hunters go not forth in euery mans lyght, but do theyr matters closely, & wyth vse of gyle and deceyte waxe euery daye moze craftier than other. The chyldren of this worlde be lyke crafty hunters, they be mysuained chyldren of lyght, for asmuch as they so hate lyght, & so study to do the workes of darknes. If they were þe chyldre of lyght, they wolde not loue darknes. It is no maruail, þe they go about to kepe other in darknes scyng they be in darknes, fro top to toe ouerwhelmed w darknes, darker than is þe darknes of hel. wherfore it is well done in all orders of men, to put a difference betwene chyldren of lyght, and chyldren of þe world, bycause great deceyte aryseth in takynge the one for the other. For is it a lytle deceyte, when they that the common people take for the lyght, go about to take the sonne and the lyght out of the worlde? But these be easely knowen, both by the diuersitie of myndes, and also theyr atimours. For where as the chyldren of lyght are thus minded, that they seke theyr aduersaries helth, welth, and profite w losse of theyr owne commodities, and oftymes wyth ieopardye of theyr lyfe: The chyldren of the worlde contrary wyse haue
such

suche stomakes that they woll soner se them deed, & doth them good, then susteyne any losse of temporal thynges. The armure of the chyliden of lyghte, are fyrst the worde of God, whych they euer sette forth, & wyth all diligence put it abrode, that as much as in them lyeth, it maye byynge forth fruite: after this, patience and pzayer, wyth the whych in all aduersities the Lorde comfzorteth them. Other thynges they committe to God, vnto whom they leue al reuengemete. The armure of the chyliden of the worlde, are somtyme fraudes and deceytes, somtyme lyes & money: By the fyrst, they make theyr dreames, theyr traditi ons: by the seconde, they stablyshe and confyrme the same, be they neuer so fonde, neuer so agaynst scripture, honestye, reason. And yf any man resiste them, euen wyth these weapons they pzocure to see hym. Thus they bought Chyistes death, the verye lighte & selfe: and obscured him after hys deeth. Thus they bye euery day the chyliden of lyght, & obscure them, and shall so do, vntyll the worlde be at an ende. So that it maye be euer true, that Chyist sayd. The chyliden of the worlde be wyser in their nacion then be the chyliden of light. These wordlynges pull downe the byuely sayth whych worketh by charitie and loue, & sette by an other sayth, an other confidence of theyr owne making as in pardons and such trompery: the chyliden of lyght contrary. These wordlynges sette byel by such workes as God hath prepared for oure saluation, but they auauance traditions and workes of theyr owne inuention: the chyliden of lyghte contrary. The wordlynges, yf they espye profite, gaines, lucte in any thyng, be it neuer such a tryfle, be it ne-

Armure
of the
chylidre
of lyght

Armure
of worlde
des chyl
dren

On the. ix. sondaye.

uer so dānable, they preach it to the people : and defende it wyth toth and naylor. They can scarce disallowe any abuses of thynges, albeit they be intollerable, lest in disallowynge the abuse, they lose parte of theyr profyte. The chyldren of the lycht, contrary put all thynges in theyr degre, best hyghest, next, next, & worst lowest. They extoll thynges necessary, chistian, and commaunded of God. They pull downe wyll woorkes sayned by men, and put them in theyr place. The abuses of all thynges they earnestly rebuke. But yet these thynges be so done on both parties, and so they both do gendre, & chyldren of the worlde shewe themselves wyser than the chyldren of lycht. Nayther the chyldren of the worlde be onely wyser, than the chyldren of lycht, but are also some of them, amonge themselves, much wyser then the other in theyr generation. For albeit, as touchyng the ende, the generation of them all, is one: yet in this same generation, some of them haue more craftely ingedred, than the other of their felowes. For what a thinge was & that ones euery. Cyter, was brought forth in Rome of & chyldre of this worlde, & w how much policie it was made it is a wonder to heare. How some brought forth Canonizations, some Expectations, some pluralities and vnions, some totquoties, and dispensations, some pardons, and these of wonderfull variety, some stationaries, some Jubilaries, some peculiaries for dyynkers, some manuaries for handlers of reliques, some pedarics for pylgrimes, some oscularies for kylsers: some of them engedred one, some other such fetures, and euery one in that he deuyled, was excellent, politike, wyse, yea so wyse, that wyth theyr

they? wysedome they had almoost made al þe worlde
fooles. But yet they that begotte and brought forth
þe they? old auncient purgatorie picke pourse, I meane
that which was swaged & cooled wth a grape freers
cotile put vpon a deade mans backe, to the fourth
parte of hys synnes, that that was vtterly to be spoi-
led, and of none other, but of the moost pruden^t lozde
the byshop of Rome, and of hym as ofte as hym ly-
sted: they, I saye, that were the wyse fathers and bro-
chers of thys purgatorie, were doubtles, the wyfeste
of all they? generation: and so farre passe both the
chyliden of lyght, and also the rest of they? company
that they both are but fooles, yf ye compare them wth
these. It was a pleasaunt fiction, and from the be-
gynnyng so profytable to the seyners of it, that al-
moost, I dare boldly say, there hath ben no emperour
that hath gottē moze by taxes and tallages of them
that were alpyue, than these the very and ryghte be-
gotten sonnes of the worlde gotte by deade mennes
tributes and gyftes.

But what go I aboute particularly to recoūte vnto
you the wonderfull craftes and policies of the chyl-
iden of thys worlde: Certes no tonge, no oration is
able to expresse them, they be so many and so sundry.
Wherfoze my welbeloued frēdes, were it not a right
soule shame for vs English men, for vs, I saye, that
pretende vtterly to detest and renounce the fraudes
and policies of the byshope of Rome and of all hys
limmes, and to ensue the true religion of Christ and
whych counte oure selues the chyliden of the lyghte,
were it not I say a shame þe these worldinges shuld
haue such a fozyght, prudence, and wisdom in they?

¶ It. ii. kynde

On the ix. sondaye.

kinde for thynges transitorie, whych be of small ba-
lure and mere vanities; and that we shuld be slacke
and negligent by doinge of oure officies and duties
towards our neighbours to gette vs the rewardes
of euerlastinge life, namely sicke euery one of vs by-
cause of the incertain terme of thys life oughte euer
to be in a redynes and to awayte when the Lorde of
heuen wol say vnto vs as was here said to the Steu-
ard. Gyue accomptes of thy stuardshippe, for thou
maiste be no longer stuard. Thys tyne, bicause it is
both vncertaine to euery man & also shorte, we must
therfore hasten vs to bestowe our erthly substance
vpon the poore wherby to gette vs a pasporte to eter-
nall life. For so shall it come to passe, that the good
dedes & benefites whych other folke haue done, we
shalbe made partakers of, whyl we helpe them with
our goodes. For assuredly he that wyth hys wordly
substaunce helpeth the prophete I meane hym that
setteth forth Chyistes worde, the same shall receyue
the rewarde of the prophete, & shalbe reliued in sem-
blable wyse in the kyngdome of heuen wyth þ good
deades of the prophete or preacher. And therfore the
Lorde sayeth here in thys place: Make you frendes
of the Mammon of iniquitie. Als who shulde saye:
Se þ ye prouyde for yourselues in tyme, accordinge
to the temple of thys prudent and politike steward.
Get you good frendes of an euil thyng, that whan
at the lordes commaundement ye shalbe compelled
to departe from thys tente and pavilion of your bo-
dye, they maye receyue you into euerlastynge habita-
cions. It is an happpe chaunge, whan earthly thyng-
es be permuted for heauenly. What thyng is by

Make
you fren-
des of
the wic-
ked Ma-
mon.

let, or goeth further from vertue, thā the goodes of
 thys worlde: They are skant at any tyme gotten
 wythout fraude, wythout decept, and crafte, neyther
 is there any other waye of keepinge & augmentinge
 them, than of gettynge them. It is (no doubt) an o-
 nerouse, and a chargeable possession, and in þe meane
 season neyther sure nor longe lastyng. For truly
 they folowe not theyr mayster, whan he departeth
 hense. But wyth these yet maye he bye the thyng,
 that is euerlastyng, and that maye do hym good in
 the lyfe to come. So shall it come to passe, that that
 thyng, whych yf it be layde bp, maketh a man we-
 ked and subiecte to many cares, the same yf it be wel
 bestowed, is become an instrument of the euangeli-
 call ryghtuousnes, whyle both he is relpyed of hys
 necessities whych serueth the gospel, and a rewarde
 retourneth wyth much gaynes to the gyuer. Wher-
 fore my frendes to conclude, yf we wyl not be lyke
 these chyldren of the worlde, whome I haue spoken
 of, let vs hartely loue the lyghte, let vs walke in the
 lyght and let vs so be the chyldre of lyght whyle we
 are in thys worlde, that we maye shyne in the worlde
 þis to come bryght as the Sōne. Let vs accordyng
 to our sauoure Chyistles aduertisement & counsaile
 here, playe the partes of the wyse stewarde. Let vs
 make vs frendes of our money and worldly goodes
 in bestowyng them not vpon pardons as þe byshop
 of Rome teacheth vs, but vpon our pooze and nedye
 neyghbours, to thintent that they maye receyue vs
 agayne, whither into theyr owne houses to gyue vs
 dyner for dyner, cote for cote, money for money. No
 but into euerlastyng habitaciōs and tabernacles in

¶ iiij. heauen

On the .x. sondaye

heauen, there to haue fruition of all celestall toyce
wyth the father, sonne, and holy goost. To whome
be all honoure, all glorie, al unperie for euer & euer,
Amen.

The Epistle on the .x. sondaye after Trinitie.

The .i. Epistle to the Corin. the .xij. Chap.

Thargument.

¶ The diuersitie of the gyftes of þ holy goost.
B Rethren, ye knowe that ye were gentyles,
and wente your wayes vnto domme ymages,
euen as ye were led. Wherefore I declare vnto you
that no man speakyng by the spirite of God, desia-
eth Iesus. Also no man can saye that Iesus is the
Lord, but by the holy ghooste. There are diuersities
of gyftes, yet but one spirite. And there are differē-
ces of administracions, and yet but one Lord. And
there are dyuerse maners of operacions, and yet
but one God whyche worketh all in all. The gyfte
of the spirite is gyuen to euery mā, to edifie wyth-
all. For to one is gyuen thorowe the spirite, the vt-
traunce of wysdome. To an other, is gyuen the vt-
traunce of knolege by the same spirite. To an other
is gyuen sayth, by the same spirite. To an other, the
gyftes of healyng, by the same spirite. To an other
power to do miracles. To an other, prophecie. To
an other, iudgemente to discerne spirites. To an o-
ther, diuerse tōges. To an other, the interpretacion
of tonges. But these al, worketh euen the selfe same
spirite diuidyng to euery man a seuerall gyfte, euen
as he wyll.

The

THe auncient fathers (good people) which ordey-
ned thys epistle to be redde thys daye in the
church, thought it (no doubt) ryght necessarye, that
there shuld be some certayne tyme appoynted in the
churche, to intreate of the gyftes of the holy goost,
wherwyth he hath adourned and furnyshed one me-
ber of the same befoze another to thyntent that they
whych haue the mo gyftes, shulde the moze labour
and the rather helpe other. And therfoze Christ sayd
to hys disciples. He that is the greater man of you,
be he the seruaunt of thother. The occasion that mo-
ued saynt Paule to wyte these thynges of gyftes
seemeth to be thys. The worde of God whan it is pu-
rely and syncerely preached, can not be abyde ne suf-
fered of the deuell, who is the moost sworne enemy of
the pure worde. He cometh therfoze by and by, and
attempteth al the meanes possible, eyther vtterly to
destroie it, or at least maye to blotte it wyth false doc-
trine, as we se þ thynge to haue come to passe in our
tyme, not wythout great confusion. The Apostle to
remedye these inconueniencies, wyrteth these thyn-
ges concernynge gyftes, bycause that of pryde and
baynegloze whych is conceyued by great gyftes of
God, sundrye sectes and cōtencions, be wont to ryse.
Yea the deuell hath no redyer waye to take awaye
gods worde, than to make vs puffed vp wyth pryde
in our lernynge and knowlege, and so to set vs toge-
ther by the eares, whych meane also the deuell vled
in the church of the Corinthians, in whych one pur-
sued an other very vnchristianly for theyr gyftes.
Some there were whiche despyled the gyftes of the
holy goost, as at this daye there be some whych des-
pise

The oc-
casion
of thys
epistle.

On the .x. sondaye.

pitte the expositions and interpretations of all holy doctours & fathes of the church, leanyng onely to theyr owne wytte & exposition, some whych despise & lyberall sciencies, and good artes, some whych saye that the knowlege of the tonges do no good in the church. But thys is the straght waye to take away gods worde. For whā preachers pea oꝝ laye mē shal stryue amonges themselues of vayne gloꝛie: there must the pure worde of God nedes be adulterated & corrupted wyth infinite sectes.

Fyrste therfoze saynte Paule in thys epistle putteth the Coꝛinthians in remembraunce of the state of theyr foꝛmer lyfe that they lyued in befoze they came to the knowlege of gods worde. For there is surely no argument epyther greater oꝝ stroger to stepe men fro takynge pryde of theyr gyftes, than is this, to put them in mynde of theyr foꝛmer state and conuersation that they were in, whyle they were oute of grace & walked in blyndnes & ydolatrie. For what other thyng were we, befoze the knowlege of gods worde, than wycked paynys and ydolaters: from whych inconueniencies and euels, whan we are deliuered by grace, I praye you what occasion doeth now remayne for vs to be proude? In that we be turned of wycked paynys into chꝛistians, it is not our merite. Furthermoze where as of ydolaters we be made the true worshippers of God, neyther can we ascribe thys to our owne powers. That we haue gyftes now beynge vnder the Gospell, by whose benefyte commeth it? Surely not by our owne merite. By whose than? By the bountifulnes and benefyte of the holy goost. What gloꝛiation than remayneth vnto

into this world, that we may save to were
 wicked paynys, worshippers of ydols, & enemyes
 of God, but notwithstanding the grace & fauour of god
 he hath shewed from so great evils. More shoulde
 it wolde serue a great folp and in aduersa man in glo-
 rie and boastyn in other things beneforth. But what
 greates folp and madnes is it, as the Corinthians
 doo to glorye in the gyftes of god, whych do chaunce
 downe men of thys grace, and that but only for a ty-
 me of thys world. And whiche by stundes the churche at
 cognosce in infection or puffing up with pryde whych
 some do by some how singular gyftes at thys daye
 hath springen principally hery, that they consider
 not what they were before the openinge and reuela-
 tion of the gospel. And so to persequeth the sayenge
 of Paul in the xviij chapter of the first epistle to the
 Corinthians. Sciencia inflat. Knowledge maketh a
 man swell in pryde, as who shoulde saye. When men
 knowe that they be no longer vnder the condemna-
 tion of the lawe but in the state of grace, thys know-
 ledge maketh of it be not ryghtly vnderstanded ma-
 keth many in thys pryde, arrogant, puffed up, negli-
 gent in the office of charitie, and out of muche
 humilitie, whych oftentimes with great contempte
 of other do gloyre of thys gyftes and take a pryde in
 them. But agaynst thys infection and pryde (as I
 haue sayd) there is a remedy more present for vs
 then oftentyme call agayn to our remembrance our pre-
 sent and former state of lyfe, which thinge y apostle
 handle before the rest of the Apostles doo most di-
 ligently in all hys epistles, & namely in thys epistle.
 To thys agreeth that whych he sayeth in the fourth

The cau-
 se of ar-
 rogans
 cye in
 gospels
 lers.

Sciētia
 inflat.

i. cor. iiii

chapter of this epistle. What haste thou that thou hast not receyued the same before? And if thou hast receyued it, why dost thou bragge?

Secondly, we be here taught and informed of the author and cause of these gyftes, that is to saye, þe holy ghost & of hys partypall offyce: and in especiall of the greatest gyft of all, whych is to endowe vs wth the knowlege of Chyrist; out of whych gyfte þe other speciall gyftes do flowe none otherwyse then out of a quicke springe.

For Chyrist beynge knowen and apprehended by a lyncly fayth, whych is euer in a redynesse whan occasion serueth, to worke by chary-
tye and to fructifie, is the cause that we receyue the holy ghoste and all hys gyftes, accordyng to the say-
yng of the prophete, when he ascended up to heuen, he lew captiuitie a p^{er}sones, and gaue gyftes to vs.

Psalme.
lxxvi.

This ascension is yet daylye accomplished, in vs, when by þe ayde of the holy ghoste we knowe Chyriste and take holde of hym by lyncly fayth, who beyng knowne & apprehended, sendeth vnto vs moze abundantly the holy ghoste, and endoweth vs wth gyftes. To saye then that Chyriste is the Lorde, is the very gyfte of þe holy gooste. wherupon all the reste of the gyftes be founded and layde, as appeareth by the verse of þe psalme aboue remembred: Ascendit in altu captiuā duxit captiuitatē; dedit dona hominibus.

And lastly, wha soeuer hath this gyfte of the holy ghoste, that he can saye Chyrist to be the Lorde, maye sone be made also partaker of the other gyftes. But he that desierth Chyrist, he þe calleth Chyrist Anathema he can be partaker of no gyftes of the holpe ghoste.

They call Chyriste Anathema, whych denye hym to be

be **Lorde**; whiche thyng is as moch to saye, as to
denye hym to be the **Sauour** of the worlde, whiche
hath overcome death; and whiche now wth great
power raygneth ouer synne, death, and the deuill.

It is also to denye **Christ** to be our iustice, satisfac-
tion, and redemption, who furthermoze lyke a mooste
ballast **Lorde** protecteth, defendeth, and sauerh vs
from all euels. **Anathema** is a **Gerke** worde & signi-
fyeth a lapyng asyde o^r separacion of gyftes which
were offred vp to goddes and whiche was lawfull
fo^r no man to remoue out of theyr place. Wher so do
hypocrites set aparte **Christ**, and vse not hym, but
the workes of theyr owne inuention, to such hypocri-
tes **Christ** is **Anathema**, that is to saye, a cast awaye
a thyng accursed, abhoyred, and detested as in lyke
wise the **Jewes** by **Anathema** do signifye an excom-
munion o^r cursyng, as saynt **Hicrome** also wytnesseth.

Thyrdly the apostle doth here teach vs the final
vse and ende of all gyftes, whiche is vnitie and con-
corde, so that we must knowe, that the holy goost as
he is one, so he gyueth hys gyftes to men to the vni-
tie and edificacion of the churche and not that men
shulde after a contencious and vncharitable sorte
be proude and glozie of theyr gyftes and talentes &
God hath indownd them wth. These men preache
rather fo^r bayne glozie and to wyinne them prayse
of men, than to edifye the christen flocke. Wherfoze
they haue theyr mede and rewarde. Let vs then my
welbeloued b^reth^ren, cease of all such contencious &
vncharitable boastyng & despyssyng of others that
haue not the knowlege whiche we haue. If they of-
fende, let vs rather gently and charitably mony the

Anathe
mawhat
it is,

Hierom

Ek.ij. them

putte one stone vpon an other, bycause thou knowest
well for the tyme of thy visitacion. And he wente
into the temple, and began to caste out them that
solde them, and them that bought, sayenge vnto
them. It is writte, my house is the house of prayer:
but ye haue made it a den of theues: And he taught
dayly in the temple.

My welbeloued frendes in Christ ye shal vnder-
stand, & God is right good and much merciful
towards vs, Father of mercy and God of all conso-
lation as he as saynt Paule sayeth. And yet for all
that we muste take good hede, that we do not abuse
the grege benefyte and commoditie of hys merciful
and goodnes as they of Ierusalem hath done, lyke
as in this storie we rede. We se how Iesus Christe
was come for to bringe them grace for to teach and
to saue them, and they haue refused him. It was for
that cause only that he wepte whan he dyd beholde
the cite as is now made mention in the gospel. And
in that he hath wept he hath wel shewed he wold
not conuerte the death nor the damnation of the syn-
ner. He dyd not wepe for the ruine and fall that he
knew shuld ensue of the fayre houses, of the towres,
and great edifices and buyldynges, but he beway-
led the losse, the ruine, and damnation of the people
he sayde. O Ierusalem yf thou dyddest knowe the
thynges that belonge vnto thy peace euen in this
the daye, thou woldest take hede. As yf he had sayd,
yf thou knewest thy mysery, & the confusion, & deso-
lation whych is to come to the, and specially yf thou
dyddest knowe it in these dayes whan I am descen-

On the .x. sondaye.

ded from heuen for to make thy peace wpyth god my
father and get the rempssion of thy synnes, yf thou
(I saye) wyddest knowe it: thou shuldest haue good
cause for to wepe wpyth me. But now all thys is hyd
den from the, thou fearest nothyng for bycause that
thou carest for nothyng. But 5 dayes shall come in
the and thyne enemyes shall enuiron the wpyth bul
warkes. &c. Now my frendes by desolation and con
fusion tempoꝛall of them of Ierusalem whych wold
not beleue nor receyue Iesu Chyist, is figured 5 spi
rituall confusion whych shall come vnto them whych
yet wyl not receyue hym nor folowe hym and whych
make respytence agaynst hym & hys gospel of whom
the nombꝛ is great. For whome also Iesus Chyiste
knowynge theyꝛ destruction that was to come hart
wept. Those whych thynke to be saued by any other
meanes then by hym and whych haue theyꝛ sayth &
theyꝛ hope in any other then in hym and by him, su
rely they haue not yet receyued hym, and euell shall
come vnto them. For God alone is the obiecte of the
sayth, hope, and charitie of chrysten men. Then folo
weth that after he was arryued there, he entred into
the temple and dꝛoue out of it the byers and sel lers.
God (yf hys pleasure were) I hertely beseeche hym to
vysite agayne hys holy temple I meane the churche
of chrysten men and women and the house of prayer
Ioh. iiii. where as he alonly ought to be serued and worship
ped by hys subiectes in spyrute and veritie. And that
it wolde please hym to caste out those whych shall be
founde byers and sellers by symonye and couetous
nes and that wold respyt hys moost holy and sacred
woꝛde and that wyl let that the seruice of god in spi
rite

after Trinitie. Fol.cxxxij.

rite and heritie be not accompyshed accordynge as
he wolde by hys ryghte holy worde & ordenaunce to
be serued and honoured. Unto him be al gloze and
honoure in infinita secula. Amen.

The Epistle on the.xi.sondaye after Trinitie.

The.i.epistle to the Corin.the.xv.chapter.

Thargument

Of the resurrection of the deade.

Brethren, as perteynyng to the gospel which
I preached vnto you, whyche ye haue also ac-
cepted, and in the whych ye continue, by the which
also ye are saued: I do you to wytte, after what ma-
ner I preached vnto you, yf ye kepe it, except ye ha-
ue beleued in vayne. For fyrst of all I delyuered vn-
to you, that whyche I receyued: howe that Christe
dyled for our synnes, agreynge to the scriptures:

And that he was buryed, and that he arose agayne
the thyrde daye accordynge to the scriptures: and
that he was sene of Cephas, than of the twelue. Af-
ter that was he sene of mo then fyue hundred bre-
thren at once: of whyche many remayne vnto this
daye, and many are fallen aslepe. After that appea-
red he to Iames, then to all the apostles. And last of
all he was sene of me, as of one that was borne out
of due tyme. For I am the lest of the Apostles,
which am not worthy to be called an Apostle, be-
cause I persecuted the congregacion of God. But
by the grace of god, I am that I am. And hys grace
whych is in me, was not in vayne.

The

On the .xi. sondaye.

The thyng good people wherfore saynt Paule
boynge in this wo orde take moost thought for,
and the whych he had moost at hys harte were Je-
su Chyrt, was for to knowe how oure churche dyd
gouerne and entertayne themselues in the Gospell
of Jesu Chyrt; to thait that yf peraduenture any
went out of the waye of trouthe, he shoulde be forth
wyth redressed as specially he doth shewe in þe epistle
of thys dape. He aduoncyeth and aduoneth in me-
mozy vnto the Cozynthians principally two thynges
on the whych all the fapth and all the assuraunce and
hope of chrysten men is founded. The first is that
Jesús Chyrt is deade for our synnes. It is a woide
whych ought well to be imprinted in the hartes of
chrysten people, or els one ought not nor is nor wo-
thy to be called chrystened. Jesús Chyrt is dead for
our synnes (sayth saynt Paul.) Then we be no more
in dette for our synnes syth that Jesús Chyrt hath
satisfyed and payde for vs. For also we ought no-
more to serue vnto synne seynge that by hys deathe
he hath wylled to cause synne to dye in vs. For
we beleue stedfastlye in hym. The seconde thyng
whych he reduceth in memozy vnto the Cozynthians
and to vs is that Jesús Chyrt hath ben buried and
is risen to lyfe agayne. Thys is it where on þe hope
of the chrysten people ought to be founded. For yf
the heade be risen agayne to lyfe in triumphe & glo-
rye, in lyke case shall the members rise agayne. They
shal rise agayne vnto grace and vnto spiritual lyfe
in thys woide and vnto glozye and lyfe eternall in
the other. As saynt Ihon sayeth in hys Apocalyps.
Happye shall they be & holy is he whych hath parte

Apo. xx

in þe fyrst resurrectiō, the secōde death hath no power
ouer them. Some false preachers wolde haue tour-
ned the Corinthians from the sayd sayth & for thys
cause doth saynt Paule warne them so busely, say-
enge: My brethren I do you to vnderstande and I
do reduce to your memory the good newes which I
haue preached vnto you I meane the gospell which
ye haue receyued by sayth to þe whych ye haue staped
your selues and by the whych ye shalbe saued yf you
folow it. I let you to wpt for what reason & in what
fashion I haue preached it vnto you yf ye haue re-
membraunce therof, yea yf ye haue not belcued in
hayne. fyrst that whych I haue receyued of God
whych hath bene to me reuelate. what Christe is
deade for our synnes accordynge as it is wytten as
it hath ben sayd before and wyttē by the prophetes.
Then he sayeth he hath bene burped and is risen a-
gayne to lyfe. And for to confirme the same þe moze,
he sayeth moze ouer, that Iesus Christ after hys re-
surrection hath bene sene by Peter and after by the
apostles and sythin hath bene sene by .v. hundreth
brethren beyng together. As yf he had sayd: You
ought to be well assured of thys for asmuch as these
mysteries haue not ben shewed vnto me alone, but
the holy wytynges doth wytnesse þe same. And also
they vnto whome he hath appeared after hys resur-
rection whych be of great nomber. Certes who soe-
uer leseth the hope of resurrection the same also le-
seth all spirituall consolation and comforte. Then
after he commeth to speake (in a great humilitie) of
the gracc whych Iesus Christ hath gyuen him. And
after all (he sayeth) he hath bene sene by me, he hath

Al. i. appeared

On the .xi. sondaye.

appeared vnto me whyche am as an abortiue creature. For I am the least of the Apostles whyche am not worthy to be called an Apostle, for I haue persecuted þ church of God, but I am that I am, apostle amonge the Gentyls in fayth and in trowth. I am that that I am not by my workes, not by my merites, but by the grace of God. And hys grace (sayeth he) hath not ben ydle in me. As yf he wolde saye: I haue not hyd the talent of gold whyche my mayster & lord Iesu Christ toke me to bestowe, but I haue made it to gayne moze then any other. I haue laboured moze abundauntly then they all. But not I yet but the grace of God whych is in me. Saint Paule in speakynge of hys owne person and of hys grace whyche he receyued of God speaketh vnto vs teachyng vs by hys exemple that we ought to presume nothyng of our selues but to yelde all vnto God & vnderstande that all cometh from hym. The ecclesiastes sayeth speakynge of the See. The waters returne vnto the place from whence they come forth to thende that they may runne agayne. In lyke manner we must sende agayne and knowlege God to be all grace to thende that he maye alwayes augment it vnto vs vnto the tyme that we maye come wpth hym into hys glorie for to prayse hym, exalte hym, & perpetually to glorifye hym. Amen.

The Gospell on the .xi. sonday after Trinitie.

The .xviii. Chapter of Luke.

Thargument.

The parable of the Pharise and Publicane.
Iesus put forth thys parable vnto certayn which trusted in them selues that they were perfite, and despised

despised other. Two men wente vp into the temple to praye: the one a Pharise and the other a Publicane. The pharise stode and prayed thus wyth hym selfe: God, I thanke the, that I am not as other men are, extortioners, vniust, aduoutters, or as thys publicane. I fast twyfe in the weke. I gyue tyth of all that I possesse. And the publicane standynge as farre of, wolde not lyfte vp his eyes to heuen, but smote vpon hys brest, sayenge: God be mercyfull to me a synner: I tell you: thys man departed home to hys house iustified, more thā the other. For euery one that exalteth hymselfe, shalbe brought lowe: And he that humbleth hymselfe, shalbe exalted.

My frendes and bryethē in our Sauour Christ Iesu, I do you well to vnderstande, that there was somtyme amonges the Iues and is yet at thys daye amonges chrysten folke a certayne pharisaicall kynde of iuste or ryghtuous persons, whiche haue theyr confidence and trust in theyr owne workes, and whiche presumptuously seke to themselves laude & prayse of iustice thereby, where as afore God as wryteth the prophete there is no ryghtuous persone. Neether dyd they only stāde foolysly in theyr owne conceptes and pleased well themselves, but also in comparison of themselves they dyspraysed and also despyed others as synfull and worldlye persones, where as in very dede the humblenes and modestie of suche as be synners and the condēnation of themselves wyth request of mercy is muche moze regarded and is moze acceptable to God, than is þat proude and arrogant workynge of such pharisaical persōs.

Psal. .
xiiij.

On the.xi.sondaye

Wherfoze agaynst such pharisaical fightuous folke
and for the refozte of such sinners as displeafe them
selues and be hartely soze for they? mysordred lyfe,
our sauour and Lorde Iesus Christ dyd propoune
thys parable o? similitude vnto the Iues & by them
to all the worlde. It befell so (sayeth Christ) that two
certayne persons wente bp to the temple o? churche
fo? to praye, the one was a Pharise (that is to saye
one that diuideth hymselfe as better from the multi

• Origine tude & comon sozte of men, accozdyng to Origenes
interpretacion) the other was a publicane, that is to
saye, a customer, a gatherer of toll o? tribute, o? such
other common officer deputed fo? such purposes.

The pharise standynge nye to the hygh aultare, as
one that thought hymselfe worthy to talke presently
wth God, thus began to praye wth hymselfe. God
I thanke the, that I am not lyke to, y rest, of folke,
whych lyue by rauyne, pyllage, and extorcion, which
do increase they? substaunce by fraude and craftie,
whych defyle other mens beddes wth aduoutrye, o?
finally whych bearynge any sklauderouse rowme
o? office do pyll and poll the people of God o? holy
church, as is thys publicane, thys tribute gatherer,
thys collectour. I am not riottouse and sumptuous
in my fare and apparell, as is the common sozte of
people, I fast twyse a weke, and in somuch defraude
I noman, that also I distribute the tenth parte of
my goodes vpon the pooze people. Thys was the
prayer of the swellpuge and proude pharise, whych
albeit he reappoynted of hymselfe the trouth and than-
ked God: yet he displeased the eyes of God euen by-
cause he pleased hymselfe, flatterynge hymselfe, and
beynge

beinge so clamorous agaynst hys neyghbour. On
 the contrarie, the publicane altogether displeasing
 hymselfe for the knowlege of hys synnes stode a
 great waye of from the aultare, beinge so ashamed
 of hymselfe and penitent, that he durst not ones lift
 up hys epen to heauen but strake hys brest, sayinge:
 Deus propitius esto mihi peccatori. That is to say,
 God, be thou mercyfull vnto me a synner. The pha-
 rise thought it ynough to gyue God thanks, sup-
 posinge that he lacked nothyng, that shulde be re-
 quisyte vnto perfyte holynes, and therefore he con-
 fessed no offenses, whereas in very dede euen in hys
 selfe prayers he synned moost greuouslye in that he
 boasted of hymselfe and despyred the penitent per-
 sone, beinge an arrogant prayser of hymselfe and a
 false accuser of hys neyghbour. Contrarie, the pu-
 blicane made no chertall at all of hys good dedes,
 Only acknowledginge and confessyng hys naugh-
 tyties, he knocketh hys brest, condemnynge hymselfe
 and humbly beggyng grace and pardon of hys of-
 fences. Whych frendes, woll ye knowe the conclusioun
 and ende of thys sondrye and dyuerse prayers. That
 same publicane, whych came a synner into y church,
 by Chyestes owne sentence, and determination went
 home in the syght of God more iust and ryghtiouse
 than that pharise, whych thought hymselfe moost
 rightiouse. For assuredly whoso euer auauunceth
 hymselfe wth hymselfe, shalbe deietted & cast downe
 in the eyen of God. And whoso euer deieteth and ta-
 steth hymselfe downe wth hymselfe, shalbe hyght in
 the eyen of god. By thys parable then (good people)
 let vs lerne to humble and lowly out selues. Let vs

On the.xi.sundaye

letine, whan we be out of gods fauoure for the hap-
noulness of our sinnes, by due penaunce to reconcile
our selues agayne and to purchase remission of the
same. I call penance (accozdyng to saynt Austines
definition) a dayly payne and greue of the good and
lovely christians wherw we knocke our brestes, say-
cnges: Forgyue vs our trespases as we forgyue thi
that trespasse agaynst vs. And by these wordes (say-
eth saynt Austine) humblyng our soules we cease
not after a maner to do dayly penaunce. But it is to
be feared, lest many of vs playe rather the pharisees
parte, thynkyng our selues hyghly in gods fauour
and in the meane season despyng our neighbours
whych by theyr humble submission and penitent her-
tes shall get vp before vs. Heauen is gyuen not to
such as iustifie themselves by their owne dedes, but
to such as meekely and penitently call for mercy, par-
don, and grace wherby they maye afterward worke
that maye be pleasaunt in gods syght. Who wol su-
rely in heauen crowne them wyth glorie immortall.
To whome be honoure and prayle for euer and e-
uer. Amen.

The Epistle on the.xij.sundaye after Trinitie.

The.ij.Epistle to the Corin.the.iiij.Chap.

Thargument.

The ministracion of þ gospel is here praysed
Brethren, such trust haue we thorow Christ to
godwarde, not that we are sufficient of oure
selues to thynke any thyng, as of oure selues: but
yf we be able vnto any thyng the same commeth
of God, whych hath made vs able to minister the

new

new testament, not of the letter, but of the spirite.
For the letter kylleth, but the spirite gyueth lyfe.
Yf the ministracion of death thorow the letters fy-
gured in stones, was glorious, so that the chyl dren
of Israel coule not behold the face of Moses, for
the glorie of hys countenaunce (why ch glorie is
done awaye) why shall not the ministracion of the
spirite be much more glorious? For yf the mini-
stryng of condemnation be glorious: much more
doth the ministracion of ryghtuousnes excede in
glorie.

FOr by cause that saint Paule welbeloued byethre
in our sauour Christe had a lytle before the be-
gynnyng of the epistle of thys daye prayled the Co-
rinthians sayenge vnto them that they were hys e-
pistle in Iesu Christe in asmuch as they had recey-
ued hys gospel and had wyrtten and imprinted his
sayth in theyr hartes by hys administracion & prea-
chyng. Ministred by vs (sayeth he) not wyrtte with
ynke but by the spirite of the lyuyn gOd. Not writ-
ten in tables of stone as those that Moses had, but
in tables of fleshy in the harte: therfore to thynntent to
gyue them none occasion that they shulde ware ther
wyth proude and to hope and glozie in them selues
and not in God, and also for to holde them in humi-
littie vnder the sauegarde of God: saynt Paule say-
eth: We haue truely such hope in God by Christ not
that we are sufficient of our selues. &c. As yf he had
sayd. Thys I saye, I do not speake it arrogantly,
presumynge of myne owne wyttes, but I haue such
hope in God by Iesu Christ, that thys that I say, is
true

true, and shall abyde true. I do not saye it of my selfe, as of my selfe, for we be not sufficient to thinke any thyng of our selues, as of our selues, but oure sufficientnes, and all that whyche we maye thinke, speake, and do, touchyng goodnes, cometh and dependeth from God, whych is begynnynge, myddes, and ende of all goodnes. The whych hath made vs and gyuen vs power to be ministers and preachers of the new testament, of the new and good promises whych are by Iesu Christ. He hath gyuen vs authoritie and commission to be a preacher, not of the letter, but of the spirite, for the letter sayeth saint Paul sleeth the soule, and the spirite doth quicken it. We ought here to note well the difference that there is to preache the letter and the spirite. For vnto þe tyme that the holly worde of God be by seruēt sayth rooted in our hartes, vnto the tyme I say that we serue God nomore wyth euell will, but ioyfully and frely what studye or lections soeuer we take, yea yf we knewe the olde and new testament by rote of harte: yet folowe we the letter. But the spirite of God, the spirite of scripture, the spirite of the which S. Paul speaketh of here, is out of feare, it serueth in libertie. For where the spirite of the Lorde is, there is libertie & freedom. Saynt Paule now after that he bare the lyght of God I meane the worde of Iesu Christ beyng desirous and wyllynge, not to hyde it vnder a bushell, but exaltynge it and settynge it vp to be hymned and praysed of angels and of men: cometh to compare the eternall gospel vnto the transitoiye lawe of Moyses. He calleth the lawe of Moyses the executynge or administracion of deeth & damnation.

Not but that the law is good and holy, yf it be bled lawfully: but forbycause the Iues haue abused it to theyr damnation. And for the same cause, by occasion, it is called administration of death. He sayeth than, yf the administration of death, that is to saye, yf the auncient lawe was deliuered and gyuen in lyght in puissaunce and in gloype: what shall þe lawe of the gospell be whych is the administration of the spirite, of lyfe, and of iustice, But forasmuche as byuerse heretikes and vnlearned persones haue misunderstood thys wyptynge of saint Paule in thys place: therfore I thynke it not amysse bresly to make a saythfull reappoynt vnto you of S. Austines wordes concernynge the interpretacion of thys place. Thus he wyrteth in hys seconde boke agaynst the aduersary of the lawe and prophetes.

The lawe albeit it be holy, iust, and good, yet it byngeth death to the transgressours and breakers thereof, whome the grace of God helpeth not to fulfyl the iustice of the lawe. For it behoued, that in the olde testament a lawe shuld be layde vpon the proude and stubbozne Iues and on such as trusted vpon the power of theyr owne wpll, whych lawe shuld not grue them ryghtuousnes, but shulde commaunde vnto them ryghtuousnes, and so beynge wrapped and intangled wyth the death for transgression, that they myght fle to grace, which grace not only comaundeth but also helpeth, thys grace in the new testament is reuelate and opened vnto vs. And of thys occasion do these blasphemours of gods worde thynke, that the lawe was nought whych was gyuen by Moses, bycause it is called the ministracion of death fygure

The word
des S.
Austine.

On the .xij. sondaye

red in stony letters. They consider not that it was so called because of them whiche thoughte by theyr owne fre. will. to satisfye the lawe & not holpen with the spirite of grace were holden gyltye of transgression under the letter of the same lawe. For assuredly the transgression or breakinge of the lawe shuld not be euell: onles the law it selfe were good. What maner uayle is it than; yf it be called the ministracion of death, where the letter kylleth in prohibitynge euell whych is done; and in commaundyng good whych is not done, and on the contrary syde that the other is called the ministracion of the spirite whych quyeneth, that we mought ryse from the death of preuarication and rede, not gyltye, in tables ryghtuousnes, but beyng fre, might haue it in our hartes and maners, that is to saye, the newe testament; differynge from the olde, in as much as in the one, the old man is hedged in wth the strayres of feare; but in the other the new man walketh at large in the wydenes of charitie. For the prohibicion of sinne, because it is a lawe, vndoubtedly increaseth the desyre of synnyng, whych is not quenched but by the contrary desyre of doyng well, where sayth woꝝketh by loue.

Hytherunto. I haue repozted the wordes; of S. Austine, whych doth full well expounde and declare vnto vs the sentence & meanyng of the Apostle Paule in this epistle, whose only mynde and purpose is to prouoke vs to loue, esteeme, and folowe the holy and syncre gospel, by the whych the holy goost is gyue vnto vs; and by the whych we be newly bozne agayne and luyng in spirite or goost and nomore after a fleshy sorte, God gyue vs the grace that it maye be

Shedde ouer all the woꝝlde, as the foure floddes of
paradyse, as a see flowynge, as floddes rysynge in
lyfe eternal, that euery body may drinke plente fully
of eternall lyfe, to thys ende & purpose that we may
altogether prayse and glorifye God euerlastyngly,
by our Loꝝde Iesu Christ. To whome be al honour.
Amen.

The Gospel on the .xij. sonday after Trinitie.

The .vij. Chapter of Marke.

Thargument

¶ The healyng of the deafe and dombe man.

Iesus departed agayne from the coastes of Tyre
and Sidon, and came vnto the see of Galile tho-
rowe the myddes of the coastes of the ten cyties.

And they brought vnto hym one that was deaffe
and hadde an impedimente in hys speche, and they
prayed hym to put hys hande vpon hym. And whā
he had taken him asyde from the people, he put his
syngers into hys eares, and dyd spyt, and touched
his tonge, and loked vp to heauen, and syghed, and
sayd vnto hym: Ephata, that is to saye, be opened.
And strayght waye hys eares were opened, and the
strynge of hys tonge was loused, and spake plaine.
And he commaunded them that they shulde tell no
man. But the more he forbad them, so muche the
more a great deale they published, sayeng: he hath
done all thynges wel, he hath made both the deafe
to heare, and the dombe to speake.

The Gospell redde in the church thys day good
christen people teacheth vs, that after that our
Mm.ij. sauour

On the.xij. sondaye.

sauour Christ had priuely stolen away out of Ierusalem and had amonges the Tyrians, Sidonians, and Cananites secretly sowne there the seede of his holy worde, he reflected hys iourney, and came agayne to the lake of Galilee, takynge in hys waye the region of Decapoly, where befoze that tyme he had healed a man possessed of a deuell. Whan he was come hither, they brought vnto hym a ryght myserable spectacle, that is to saye, a man both deafe and dombe.

For he muste nedes be dombe, whyche is of nature **I** deafe. But he is moze myserably deafe, whych hath no mete eares to heare gods word, he is worse dobe, whych hath no tonge to confesse hys fylthynes and gods mercy. By hearynge of the fayth, is the begynnyng of health and saluation, and by confession of the mouth is the perfection of helth. The Iues, albeit they dayly herde Iesus speakyng, yet hearynge they herde not, for as much as accoꝝdyng to the example of the serpent called the Aspik whyche stoppeth her eares agaynst the voyce of the wyse inchaunter, they wolde not beleue such thynges as they herde, And therfoze they had a tonge to backbyte and detracte, but they had no tōge to the holsome professiō of faith. But what shal this sely pooze mā do, which hath no tonge wherewyth he maye craue hys soule helth of the Lorde, whych hath no eares wherby he maye perceyue the voyce of Iesus whych is wounte to rayse euen the deade to lyfe: They that had Conges and eares do helpe the sely mā, they bypnye him to Iesus. They besech hym of hys tender mercy, that he wold vouchsaue to laye hys hande vpon hym.

Thus it pleaseth the moost mercifull Lorde, that
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euen other mens sayth shuld helpe synners. In lyke
 wyse the hethen person whych is about to leaue his
 hethen lyfe & to become chzistianed in which state he
 is called of þ̄ aũcient fathers of þ̄ church catechume-
 nus is bzought to Iesus, he hath stynted to do euell,
 he hath stunted to speake euell, but he hath not yet ler-
 ned to do wel, he hath not yet lerned to cõfesse þ̄ good-
 nes of þ̄ gospel. For how cā he do thys, yf Iesus lay
 not hys hāde vpon hym: He labour in vayne, onles
 the secrete power and vertue of Chzist be put therto
 It was an easy thyng for the Lorde, euen wyth the
 bare worde of hys mouth, to gyue helth to the deafe
 and dombe man, but thys foyme of thynges is pur-
 posed and set forth vnto vs. For lyke as for þ̄ moost
 parte, it is a parable, that Chzist speaketh: so often-
 tymes it is a parable, þ̄ he doth. He toke the man by
 the hāde, & led hym asyde frō þ̄ multitude of people.
 He is saufe, whom Iesus taketh vp, whō he leadeth
 away frō þ̄ hurley burly of thys worlde. He put hys
 fyngers into hys eares, and wyth hys spyttell, tou-
 ched hys tonge. Assuredly, my frendes, helth and sal-
 uacion is then at hande, whan our sauoure Chziste
 Iesus, by the vertue of hys spirite, whych is the son-
 ger of God, vouchsaueth to touch the eares of oure
 mynde, and as often as wyth the spyttell of the hea-
 uenly wyfedom, whych is hymselfe, commynge out
 from þ̄ mouth of the father aboue, he vouchsaueth
 to touche the tonge of oure mynde, to thintent that
 those thynges myght sauour vnto vs, which belōge
 to God and be godly. For wythout thys humour is
 made no taste, & mans spyttell, yf it be infected, hath
 a peruerse iudgement. Thys spettell not onely lou-

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seth the tonge, but also openeth the euen of him, that
is bozne blynde, as often as, beyng myxed wth earth
it be layde vpon the eyes, whereas on the contrarie
syde, the spettel of philosophers and of pharisees, do
rather put out the eyes. The same thyng in maner
do also the teachers of the gospel. They take men
and leade them awaye from the multitude, whā out
of the broade way, wherin the moost parte of people
do walke into theyr owne damnacion, they cal them
backe and byngne them agayne to the felowship of
the lytle flocke. They put theyr fyngers into theyr
eares, whan by callinge them awaye from the vani-
ties of this worlde, they sturre them to receyue the
heauenly doctrine. They laye spetell vpon theyr to-
ges, whan they exhorte them to professe the euange-
licall fayth, they laye theyr handes vpon them, whā
they gyue the holy goost to such as be baptised, by
whome theyr synnes be wyped awaye, and innocen-
cie is conferred. But all these thynges the curate or
byshop doth outwardlye in bayne, yf Christe worke
not wythin and sende out hys godly vertue fro hea-
uen. Of this thyng Christe Iesus, wyllynge to de-
clare vnto vs as it were a certayne ymage or token,
after he had taken the man vnto hym, after he had
put hys fyngers into hys eares and had spetted on
hys tonge: he lyfted vp hys euen to heuen & syghed.
This syghynge was no mistrustynge, but a betway
lynge of mans mysery & calamitie. For what thinge
can be moze mysérable, than they, whych haue & ca-
res of theyr mynde so encombyred and occupied with
earthly lusstes, that they can not heare the worde of
God: and whych haue theyr tonge so entangled and
infected

why
Christ
syghed.

infected wyth vicious affectiōs, that they sauer not
of heauenly thynges, that they be dombe to confesse
theyr naughtynes, dombe to auauce gods mercye:
Wherfoze the syghynge of Iesus admonysheth vs
what we were, and hys lokynge vp to heauen plac-
keth away desperation, declarynge from whence
helpe commeth vnto vs, & also whome we be boūde
to thanke, that wheras befoze we had our eares opē
to detraction, backbytynge, to rybaudyng and foule
wordes; to foolyshe fables, to pharisaicall doctrine,
to bayne philosophie, to the suggestiōs of the deuyl:
we haue them now open to receyue the heuenly doc-
trine of the gospell, and wheras befoze we had oure
tōge so infected wyth the spetzel of flesh, that þ
deli-
cate fōode of the gospell was loothed of vs, so boūde
wyth the bondes of Sathan, that we could neyther
confesse our owne synnes, nor yet auauce the glozie
of god: we now confesse, that of oure owne merytes
we deserue nothyng but hell, and that it commeth
holly of gods goodnes, that we be chosen to the na-
me and inheritaunce of the chyldren of god. Wher-
foze in lyke wyse doth euery good curate and p̄esse
bewayle rather then rage vpon mens synnes, he is
rather sozry than angrye, neyther doth he arrogant-
ly calenge to hymselfe the power of assopyng, but
he loketh vp to heauen, confessyng and testifyenge,
that all that euer is done thzough the rytes of holy
sacramentes, is done by gods vertue, and not mans
power. It foloweth in the texte, that Iesus sayd vn-
to hym: Ephata, that is to say, be opened. And forth
wyth the vertue folowed þ word. For strayght hys
eares were opened, and the strynge of his tonge lou-
sed

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sed, and he spake distinctly. They had open eares,
 whych when the Lorde sayd vnto them: Come after
 me, left all, and folowed hym. They had an vntan-
 gled and louse tonge, which after they had receyued
 the holy goost, spake wyth sondrye tonges the won-
 ders of God, and whych answered þ ruler that char-
 ged them nomoze to preach þ name of Jesu, in thys
 wyse. Whyyther it be ryght in the syght of God to o-
 beye you rather then God, iudge you. Nowe these
 thynges that Chyste dyd, were done asyde from the
 multitude. For he thought it not best to make the
 rude multitude a wytnes of the euangelicall begyn-
 nynges, lest they shulde mocke the thyng that as
 yet they knew not. Jesus therfore comaunded them
 that they shuld tell nomā herof, not bycause he wold
 not that the thyng were knowē that was done, but
 bycause the thyng selfe speaketh better the heauēly
 vertue, than doth the brute and reappoyte of men.
 They knewe all well ynough the deafe and dombe
 man. Now he herde and spake plainly, so he not dis-
 closynge the thyng yet bruted þ benefyte of Chyst.
 Furthermoze Jesus bare here the ymage of man, to
 thintent he wolde instructe men what they ought to
 do. What soeuer excellent thyng a mā doth, let him
 couet to haue hys dede vnknewen, that the glorie of
 man myght be hyshe, and the glorie of God prea-
 ched. Man is ieopardously praysed, but the power &
 goodnes of God is worthely auauuced. Albeit ney-
 ther is mans glorie hyshe (yf pet he hath any glo-
 rie) but oftētymes þ moze it is eschued, the moze it so-
 loweth. Yet neuerthelesse a chrystē teacher ought to
 be thus affected, that as much as in hym lyeth, he co-
 uette

Actu. ij.

Act. iiij.

¶

An ex-
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uette to be knowne onely of God. And herin he is the
 worthyen to be prayfed amoniges all men. For who
 soeuer seketh for glorie amoniges men, is euen for
 that cause vnworthy therof. Wherefore that Iesus
 forbad them whych brought þe dombe man, that they
 shulde tell no bodye what was done, the selfe same
 thyngs prouoked them the more, to blase it abrode,
 and so much the more also they magnified & auau-
 ced Christ which wheras he had so great vertue and
 power, & dyd them therwyth such pleasure not onely
 requyred no rewarde of them for the same, but also
 wolde not ones inioye the glorie of so noble a facte.
 But as it is the parte of a weldoer not to requyre
 prayse for hys benefyte: so agayne it is the office of
 a kynde man so much the more to gyue thanks, in
 that that he whych dyd þe benefyte loke for no thāke.
 Wherefore they neuer ceased to blase abrod the name
 of Iesus in euery place where so euer they came, say-
 inge: He hath done all thynges well. He hath resto-
 red aswell hearynge to the deasse, as tonge to the
 dombe. Assuredly my frendes thys prayse agreeth
 only vpon God. There is no earthly, no mortal per-
 son, that doth all thynges well. All Christes myra-
 cles no doubt were oure benefytes, which myra-
 cles yf ye waye and expende them after the outward face
 of corporall thynges: in dede there were many myra-
 cles which he dyd that were of much more excellēcy
 and worthynes than thys þe of a deafe man he made
 an hearer, of a dombe a speaker. But accordyng to
 the spirituall sense; the summe of all a christian māns
 felicitie standeth in thys poynt, that wyth hys eares
 he mought heare the worde of the gospell, & speake

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that he hath lerned and beleued. This thyng, good christen people yf we do, we shall surely at length in herpte the kyngdome of heauen prepared for vs. Wher God the father, the sonne, & a holy goost thre persons in deptye ragne eternally. To whome be al glorie. Amen.

The Epistle on the .xiiij. sondaye after Trinitie.

The .iiij. chapter to the Galathians .

Thargument.

¶ The lawe saueth vs not but Christ.

Brethren, to Abraham and hys sede were the promyses made. He sayeth not in the sedes, as many: but in thy sede, as of one, whych is Christ. Thys I saye, that the lawe whych began afterward, beyond foure hundreth and thyrtye yeares, doeth not disanull the testament, that was confermed afore of God vnto Christward, to make the promes of none effect. For yf the inheritaunce come of the lawe, it cometh not now of promes. But God gaue it vnto Abraham by promes. Wherfore than serueth the lawe? The lawe was added because of trasgression (tyll the sede came, to whome the promes was made) and it was ordeyned by Angels in the hande of a mediator. A mediator is a mediator of one, But God is one. Is the lawe than agaynst the promes of God? God forbid. For yf ther had ben a lawe gyuen whych coulde haue gyuen lyfe: than no doubtte ryghtuousnes shulde come by the lawe. But the scripture concluded all thynges vnder syn, that the promes by the fayth of Iesus Christ shuld

be

be gyuen vnto them that beleue.

Saynt Paul my welbeloued frendes in the epistle of thys day declareth vnto vs, that they chaunge the testament & the euerlastynge wyll of God, which testament, wyll, or couenaunt god hath concluded in Christ our only iustifyer and sauour, which seke saluation and iustification by the lawe & not by Christ I speake (sayeth saynt Paule) after mans fashion, that ye maye the better vnderstande me. Though it be but the testament and last wyll of a man, yet yf it be oncs authorysed and allowed, nomā cutteth it of, or addeth any thyng thereto. Here saynt Ambrose noteth, that the Apostle vsyth thys comparison or similitude, to thintent he wold declare that they be falsifiers of goddes testament, whych wheras they beleue in Christ, yet mangle w Christ the law & whych hope to be partly saued by the law. For in very dede the hole cause of our saluation is Christ Iesus, and no rote of the lawe, as the Apostle saynt Paule doth in thys epistle very fully and effectually proue. Yf mans testamēt ought to be of such strength, that we ought nether take ought therfro, nor put ought ther to: how much rather ought gods testament & wyl to be such? But in gods testamēt to Abraham was the promise of eternal saluacion and iustification made and vnto hys sede. In thy sede (sayd god to Abraham) shall all the nations of the earth be blessed. He sayth not in the sedes as many, but in thy sede, as of one, whych is Christ. Now thā seyng this wytyng, this testamente and couenaunte maketh mencion but of one heyze in whome God promysed, that we shulde all be saued and iustified: then we ought to allowe

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Ge. xxij

An. ij.

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none other thyng to our iustification to oure blesse
and saluation but only Christ.

Secondly, S. Paule proueth by the circumstance
of the tyme; that the law blessed not nor iustified mā
kynde. For the promyse or wytyng of the testament
was proued and confirmed by god in the only heyye
Jesu Christ befoze the law was gyuen. For the law
was gyuen longe after, that is to sape (as Paul here
wytnesseth) aboue foure hundred and thyrty yeaeres
after. Wherfoze yf the law were any cause of our iu-
stification: then the people whych were befoze þ law
was gyuen, coulde not be iustified, whych thyng is
falle, as þ Apostle manifestly proueth in hys epistle
Ro xiiij
to the Romaynes. For Abraham was iustified lōge
befoze the lawe came, yea and that befoze he was cir-
cumcised. It is therfoze playne, that the euerlastyng
inheritaunce can not come by the law. For yf it were
by the lawe, (as reasoneth sayin Paule) than it can
not come by promyse. But so it is, that god gaue it
vnto Abraham by promyse. Ergo the heritage of he-
uen and saluation comnieth by promyse and not by
the lawe.

An obie-
ction.

Solutiō

But here (sayeth he) ye wol aske me, syth the law
is not the cause of saluation, but Christ is the onely
gyuer of it to such as cleaue faste vnto hym by true
fayth, hope, and charitie; wherfoze then serueth the
lawe, what good do it? Surely much good my fren-
des. The vse & profyte of the lawe is great, though
it be not cause of our iustification. I say the workes
of the lawe saue vs not, but it is only the merytes of
Christ that saucth vs, that iustificieth vs yf we stycke
vnto hym by earnest & quicke fayth whych worketh
of

of loue and not of compulsion. In dede a true and
 ryght chrysten man, I meane a person that is cleane
 turned into a new man & whych hath so great fayth
 and charitie in hym, that for Chrystes loue, he is rea-
 dy to do all thynges, such a man nedde no lawe. For
 the lawe (as the Apostle also testifyeth) is not gyue
 vnto the ryghtuouse man but vnto the vnryghtu-
 ouse and disobedient, to the vngodly and vnto syn-
 ners, to vnholy and vncleane, to murderers of fa-
 thers and murderers of mothers, to mansleers, to
 whozemongers, to beastly persons, to theues and so
 forth. The lawe than is rather a restrayner from e-
 uell, than a iustifyer, it is, as it were a byddell tyll
 Chyist come and be settled in vs whych maye cause
 vs to worke euen of loue wythout copulsion of lawe.
 The lawe (sayth Paule) was added bycause of tras-
 gression tyll Chyist, whych was þe sede that was pro-
 mised came. So the lawe is not agaynst þe promyse
 of God, but it standeth wyth the promyse, it is as it
 were our scholer mayster and leader to Chyist. For
 (sayeth saynt Paule) yf there had ben any lawe gy-
 uen which coulde haue gyuen vs lyfe, that is to say,
 whych coulde haue iustified and saued vs, than (no
 doubt) shulde ryghtuousnes haue come by the lawe.
 But that could not be. And therfore the scripture co-
 cluded al vnder syne to shende that the promyse by
 the sayth of Iesus Chyist shuld be gyuen to al such
 as beleue the same. The lawe than was added not
 to iustifye, but to byddell vs in, to leade vs lyke a
 scholer mayster vnto Chyist. And it was ordeined and
 gyuen (sayeth Paule) by angels (as is wyttnesed al-
 so in the Actes) in the hande of a mediator, that is

i. Tim. i.

Acta. vij

An. iij. to

On the. xiiij. sondaye

to sape, in the hande of Moses, whych went betwene as a spokesman betwene the angels and the people. The people coulde not heare the lawe that was ordeyned and gyuen of the angels from god wythout a mediatour. Wherfoze now we haue muche more nede of the mediatour Chyist whych may brynge vs the waye to God.

Here therfoze good people, ye lerne in this epistle two thynges, the one is wherfoze Chyist serueth and the other wherfoze the lawe serueth. The lawe must be our byrdell our staye our scholemayster to directe and leade vs to the true & vnfayned sayth in Chyist whych sayth may make vs to worke euen of loue. But Chyist must be counted our only iustifyer, and the only cause of our saluacion. We must do þe workes of the lawe not as compelled by law, but as prouoked by loue whych we beare fyrst to God and consequently to our neyghbour for Chyistes sake. This doyng we shall surely be iustified and sanctified persons, and shall inherite the eternall inheritance of God. To whome be glorie. ac.

The Gospel on the. xiiij. sonday after Trinitie.

The. x. Chapter of Luke.

Thargument.

¶ Of the lawyers question & of Chyistes answere.

Iesus sayd to hys disciples. Happye are the eyes whych se the thynges that ye se. For I tell you that many prophetes and kynges haue desyred to se those thynges whych ye se, & haue not sene the: and to heare those thynges whych ye heare, and haue not herde them. And beholde a certayne lawyer stode

stode vp and tempted hym, sayenge: Mayster, what shall I do to inherite eternal lyfe? He said vnto him what is wrytten in the lawe? How redest thou? And he answered and sayde: Loue the Lorde thy God, wyth all thy hart, and wyth all thy soule, and wyth all thy strength, and wyth all thy mynde: and thy neyghbour as thy selfe. And he sayde vnto hym: Thou hast answered ryght. This do, and thou shalt lyue. But he wyllinge to iustifye hymselfe, sayd vnto Iesus: And who is my neyghboure? Iesus answered, and sayd: A certayne man descended from Ierusalem to Hierico, and fell amonge theues, which robbed hym of hys rayment and wounded hym, and departed, leauynge hym halfe deade. And it chaunced, that there came downe a certayne prest that same waye, and whan he sawe hym, he passed by. And lykewyse a Leuite, whan he wente nye to the place, came and loked on hym, and passed by. But a certayne Samaritane, as he forneyed, came vnto hym: and whā he sawe hym, he had compassion on hym and went to, and bounde vp hys woundes & poured in oyle and wyne & set him on his owne beast, and brought hym to a cōmon ynn, & made prouision for hym. And on the morowe, whan he departed, he toke out two pence, and gaue them to the host, and sayd vnto hym. Take cure of hym and what so euer thou spendest more, whā I come agayne I wyll recōpence the. Whych now of these thre thynekst thou, was neyghbour vnto hym that fell

On the .xiiij. sondays

fel amonge the theue s^r. And he said: he that shewed mercy on hym. Than sayde Iesus vnto hym: Go, and do thou lykewyse.

Blessed be the euen whych se that you haue sene
at. welbeloued audiente these be the wordes of
our Saviour Christ spoken to hys disciples in the
x. chapter of Luke whych be red in the churche this
daye. For the better vnderstandynge wherof, ye shal
marke, that Christe a lytle before the speakynge of
these wordes reioysing in spirite, gaue prayles and
thankes to hys father of heuen, because he had hyd
the mysterie of the gospel from the proude Pharisees
whych were counted the wyse and wyttie per-
sones of the worlde, and had disclosed and opened it
to synple and vnlearned persons, as to sytherme, pu-
blicanes, and so forth, such as were hys disciples.
And speakynge these wordes, he turned hymselfe to
hys disciples apart, and sayde the wordes before re-
herced. Blessed be the euen that se, whych you do se.
For I tell you that many prophetes & kynges wold
haue sene that you se, and sawe not, and wolde haue
herde that you heare, & herde not. I praye you what
herde, what sawe these disciples that the prophetes
and kynges whych were before them, herde not nor
sawe not: Truly, they sawe not, they herd not Christ
as dyd thappossibles. They busely wyped and looked
for hym, they knewe such one shulde come to redeme
and saue them from euerlastynge dānation & death
wherof they were gyltie by the synne of Adam the
fyrst father. But they coulde not se hym personally.
For the tyme was not yet come, that the father of he

men had set and determined to sende hym. And aino
 ges other holy fathers whych looked for thys redēp-
 tion, we reade in holy scripture of one Symeon a
 pyghtuouse and deuoute man, whych had receyued
 an answere of the holy goost, that he shulde not se
 death, tyll he had sene wyth hys epen the Chryste of
 the Lorde, that is to saye, the Messias that shulde
 saue and redeeme the worlde, whych thyng came to
 passe. For whan Chryst our sauour was brought to
 the temple on the eyght dape to be circumcised accor-
 dyng to the custome of the Iues, thys Symeon in-
 spyrred with the holy goost came into the temple and
 takynge the chylde in hys armes prayled God and
 sayd: Now thou lycencest me thy scruaunt to de-
 part (o Lorde) accor dyng to thy word in peace. For myne
 epen haue sene thy saupnge stocke, whych thou hast
 prepared befoze the face of all people. &c. We reade
 also of a certayne wydowe prophetisse named Anne
 daughter of Phanuell, which was also in the temple
 the same tyme, and prayled the Lorde in lyke wyse &
 spake of thys Chryst vnto all those that wayered for
 the redemption of Israell. These I saye and suche
 other whych were in Chrystes tyme reioysed to se h
 they sawe, and to heare that they herde. But thys
 conlde not the holy prophetes and kynges whych
 were befoze Chrystes commynge into thys worlde se,
 bycause h tyme was not yet come. So Chryst myght
 very well call the disciples blessed bycause they saw
 thynges and also herde doctrine taught them which
 were not sene nor herde befoze. Now whan Chryste
 had spoken these wordes and was come agayne to
 the people to teache and instructe them hys doctrine
 Do. i. beholde

Luce. ij.

Luce. ij.

On the. xiiij. sondaye

beholde, a certayne scribe which was a lawyer sterre
vp to take Christ in a trippe and to tempte hym, say
enge: Mayster, what shall I do to inherite euerla-
stynge lyfe? Christ perceyvinge wherabout he went
answered and sayd to the lawyer. What is wytten
in the lawe? How doest thou rede there? He sayd: In
the lawe thus is it wytten. Thou shalt loue ¶ Lord
thy God with thy hole harte, and thy hole soule, and
wyth thy hole myght, and wyth all thy mynde, and
thy neyghboure as thy selfe. Than sayd Christ vnto
hym: Thou hast well answered. Thys do, and thou
shalt lyue. As who shulde saye: Thou art a doctour
a teacher and mayster in Israel. Do the thynges that
thou teachest other to do, be a worker of the thynges
that thou readeest. For not the hearers of the lawe be-
lyst before God, but the doers of the lawe shalbe iu-
stified. Thynke not, for al my new and straunge doc-
trine to your cares; ¶ I am come to destroye the law
and the prophetes as many do thinke of me. No no,
I am not come to destroye, but to fulfill. Ye scribes
and pharisees comonly set lytle by gods helles and
commaundementes, all your busye studye & labour
is to auance & set vp your owne lawes, your owne
rytes and traditions. But I tel you, and take it for
a warnyng, that who so euer breaketh one of these
lytle preyt commaundementes of God (for so ye couite
them in comparison of yours) and teacheth men to
do as he doth; as comonly ye scribes and pharisees
do, beleue me, he shall haue lest to do in heauen. But
that person whych fyrst doth hymselfe, & afterwarde
teacheth other men these commaundementes of God,
of whych thou hast reckened vp the chefest of all and
that

Deut. vi

Rom. ii.

Math. v.

Math. v

that whych conteyneth all the rest, doubtles, thys fellowe shalbe called a great man in heuen. Now good people, ye shall vnderstande, that the scribes & pharisees amonges the Iues in dede taught, whā they sate in Moyses chaire, the lawe of God and hys commaundementes, but they added many gloses, interpretations, and additions of theyr owne heades.

They corrupted gods worde wpyth theyr owne traditions, as tauerners be wont to bzeue and corrupt the pure wyne wpyth other vnhollsome thynges for theyr owne gaynes and auantage. And therfore whan oure sauour Christe came amonges them he went aboute to restore all agayne to the ryght sence and purenes, and to seuer and wede out the faulses, dreames and leuen of the pharisees wherwpyth they had ensoured and corrupted þe swete bzeade of lyfe, and he openly tolde the people, that onles theyr perfection, theyr goodnes and rightuoulnes passed the rightuoulnes and good lypynge of the scribes and pharisees, they shulde neuer come to the kyngdome of heauen. Wherbypon he went on, and taught the commaundementes of God and the pure and ryght vnderstandynge of them as in hys moost excellent and swete sermon whyche he made to hys disciples on the mountayne, whych the holy Euangelist saint Matthew setteth forth vnto vs in the. v. vi. and. vii. chapters, moze at large doth appeare. A good tree Mat. vii (sayth Christ) bringeth forth good frute. For not eue ry one, that sayth vnto me, Lorde Lorde, shal entre in to the kyngdome of heauen, but he that doth þe wyll of my father whych is in heauen. Thou readest in þe lawe, Thou shalt loue thy Lorde God wpyth all thy

On the .xiiij. sondaye
 harte, wyth al thy soule, wyth al thy power & minde.
 Do thys sayeth Christ, and thou shalt lyue eternal
 ly in heauen. Thou mayest not speake of God wyth
 thy mouth or praye vnto hym wyth thy lyppecs, and
 thy harte be farre from God. Naye, thou must loue
 hym wyth thy hole harte, mynde and power, and not
 fayntly. And thou must loue thy neyghboure as thy
 selfe. Who soeuer doth thys, shall lyue. And who so
 euer hath not done thys, let hym repent and become
 a newe mā. Let hym aske grace of God that he may
 be able thzough hys ayde and helpe to do it. He that
 seeketh shall fynde, he that asketh shall obtayne, to
 hym that knocketh, it shall be opened. There is no
 thyng impossible to God. So longe as we be car-
 nall and vnrenewed by the spirite it is not possible
 for vs to loue God wyth harte. We maye wel dze-
 dyne hym as a Lorde & punisher of synne, but loue hym
 as a father we can not. We maye well lyke seruaun-
 tes feare hym, but reuerently loue hym lyke sonnes
 and doughters, we cā not. It is not possible (I say)
 for a carnall man to fulfyll the lawe whych is spiri-
 tuall. The lawe (as ye haue herde) requyrez h hart.
 We must loue God wyth harte, and not dze-
 dyne hym for feare of punishment, as bondmen and bondwo-
 men do theyr lorde. Yf we woll consyder what God
 hath done for vs, fyrst he made vs of nought, he pro-
 uydeth for vs all thynges necessarie to oure soules
 helth, he hath made oure soules not as be the soules
 of bestes wythout reason and whych peryshe & dye
 wyth h body, but reasonable, but vnmortall, he sente
 also hys owne sonne from heauen to redeme man-
 kinde from the tyranny and thzaldome of the deuel,
 and

Rom. viij.

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and to teach them how to lyue a godly and an innocent lyfe. Yet I saye we wold consyder all thys, howe can we but loue god euen wpth harte & do his swete wpll and pleasure, onles we be harder then the Ada- want stones, onles we be made of suche a churlyfhe nature that nothyng can moue vs. But the phari- sees for moost parte were carnal and fleshy persons. They obserued the letter of the lawe, they kepte the outwarde woordes, they dyd no lechery outwardlye, they comytted no thefte, no murther, no periury nor suche other byces outwardlye, they dyd sacrifice to God, they offered vnto him, they sensed, they pypped, they played, they prayed after theyr fashio, but none of all thys was done wpth the harte. For inwardly they were full of all abhominacion, as Chyste hym- selfe wytnessed vnto them. For they dyd it onely for feare of punyshmet and not for any hartly loue that they had to God. They fulfyllled the letter of þ lawe outwardly. But theyr minde, theyr spirite, theyr hart was vpo other thynges, that is to wpt, vpo worldly vanities and pleasures. So they coulde not fulfyll the lawe so longe as they were in that case. For as Paule full well declarerth, the lawe is spirituall, and ought to be done and executed wpth the harte, wpth the spirite, and mynde, and not only outwardly. Yet neuertheles all the Jewes were not in thys case, for there were holy and iuste persons in all ages, as ap- peareth full wel in the boke of holy scripture. And there were also many, whych had good intentes, but they were so drownded wpth the blyndnes, superstici- on, gloses, tradicions, interpretacions and dreames of the pharisees and elders that they espyed not the

Rom.vij

On the. xiiij. sondaye.

Ioh. iij.

true honoure and worshyp of God, of whycher sorte
was Nicodemus, whych came by nyght to Christ to
learne of hym and to dispute wth hym. But Christ
perceyvinge that he was yet carnall and that he ob
serued but the letter of the lawe, and not the spirite
and mynde of the lawe, sayd by and by vnto hym:
Verely verely I say vnto the, onles thou be (as who
shulde saye) new borne, not of thy mother, but of wa
ter and spirite, thou canst not enter into the kyng
dome of god. That that is borne of flesh is flesh, but
that whych is borne of spirite is spirite. A fleshy mā
a naturall man, a man vnbaptized, vnrenewed with
the spirite can not smel nor haue any sauour of thin
ges spirituall, he can not worke þe wyll and pleasure
of God. He maye well for feare satisfye the outward
wordes, but he shall neuer do the wyll of God wyl
lyngly, hartely, and with spirite, as it is requyred of
God that he shulde do. For as I haue sayd, the law
is spirituall and requyretly the harte. And surely it
appeareth well that thys lawyer toke but the letter
of the lawe & not þe spirite, by the question folowynge
where he asketh Christ who is hys neyghboure. For
yf he had loued God hertely he shulde haue counted
euery man hys neyghboure as Christes similitude
byddeth and not only hys owne nation as cōmonly
the Iues dyd: wherfore my frendes yf we wol haue
euerlastynge lyfe, let vs do as Christe here byddeth
vs. Let vs not be speakers nor hearers of þe law but
doers, and not outward and hytcrall doers, but har
te, but spirituall doers, not for feare as bondmen
but for loue as freine and sonnes and heyres. Thys
let vs do and we shall lyue euerlastynge in heauen
wth

after Trinitie.

Fol. cxlviii.

wyth God. To whome be all honoure and imperie
for euer and euer. Amen.

The Epistle on the. xiiij. sonday after Trinitie.

The. v. chapter to the Galathians.

Thargument

OThe batell betwene the spirite and the fleshe,
and the frutes of them both.

Brethren, walke in the spirite, and fulfil not the
lust of the flesh. For the flesh lusteth contrary
to the spirite, and the spirite contrary to the fleshe:
These are contrary one to another, so that ye can
not do what soeuer ye wolde. But and yf ye be led
of the spirite, than are ye not vnder the lawe.

The dedes of the fleshe are manyfest, whyche are
these, aduoutrye, fornication, vnclēnes, wantōnes,
worshyppe of ymages, wytchcraft, hatred, va
riance, zeale, wrath, stryfe, sediciō, sectes, enuyeng
murther, dronkennes, glottony, and suche lyke: of
the whych I tell you before as I haue tolde you in
tymes past, that they whych commytte such thyn
ges, shall not be inheritours of the kyngdome of
God. Contrarely they frute of the spirite, is loue,
ioye, peace, longe sufferynge, gentlenes, goodnes,
faythfulnes, mekenes, temperancy. Agaynst suche
there is no lawe. They that are Christes haue cruci
fied the flesh wyth the affections and lustes.

My welbeloued brethren and sisters in Christe,
we muste well consyder and vnderstande, that
the lyfe of a christen man and womā in thys present
worlde is as who shulde saye a continuall warfare,
a dayly

On the. xiiij. sondaye

Iob . vii a dayly batell and fyghtynge, accorpyng to the say-
eng of Iob. Mans lyfe is on erth a warfare. And ye
shall furthermoze vnderstande, that the greatest ad-
uerſarie, the greatest enemye þe mā hath, is him ſelfe.
Neither hath mā any thinge ſo harde and ſo ſtrōge
an enemye to ouercome as hys owne fleſh, his owne
ſtubbozne and rebellous mynde and luſt, ſozaſmuch
as of our owne corrupt natures we be inclined to al
naughtynes and euels as it is wytten in the boke
Ge. viij. of Genesis. The vnderſtandinge and ymaginacion
of mans harte is euell euen from hys yowth. The
fleſh luſteth contrary to the ſpिरितe and the ſpirit to
Ioh. iij the fleſh. Wherfoze yf we be not regenerate, yf we be
not bozne agayne, yf we be not purged, clenſed, & re-
newed by the ſpirit of God and ſo gouerned and di-
rected in al our procedinges and doynges of þe ſame
ſurely we ſhall neuer enter into the kyngdome of he-
uen, and thys is it that ſaint Paule both here tel vs
of. He byddeth vs walke in the ſpirit, that is to ſay,
caſt awaye our olde corrupt nature, and put on vs
a new nature, that is to ſaye, a ſpirituall nature, a
new man, ſo ſhall we not fulfill the luſtes and deſy-
res of the fleſh. As who ſhulde ſay. Albeit your fleſh
wraſtleth and fyghteth agaynſt your ſpirit whyche
ye haue obtayned by Chriſt and agayne your ſpirit
agaynſt your fleſhe bycauſe it is not yet throughtye
moſtified nor crucified in ſuch wyſe that ſomtyme
ye do not the thyng that ye wold ſayne do throught
the infirmite and weakenes of the fleſhe whyche ye
haue not yet fully conquered: yet thys notwithstanding
doyng ſe ye go ſtyll on, and walke accorpyng to the
ſpirit. Followe I ſaye the thynnes of the ſpirit, as
holy

holy meditations & readynges of scripture, deuoute
 prayrs, abstinence of the body, and all godly exer-
 cises. Thus doyng, ye shall growe stronge in ꝑ spi-
 rite, ye shall be habile by gods grace and assistance to
 withstande the lustes and desyres of the flesh and of
 the corrupte nature, yea ye shall be new me, spirituall
 men, conducted, led and gouerned by the holy spirit
 of god, ye shall then embrace the wyll of God frelye
 without compulsion, and not as bondmen to ꝑ law.
 Ye shall then be enfranchised from the thraldome
 of the deuell. Then shall charitie worke moze in you
 than any outward lawe can do. For a lawe is not
 made for iust and partyte persons, but to bydel and
 repressse the lustes of synfull persons of carnall and
 beastly folke, for as a certayne Philosopher sayeth:
 Of the euell maners of men byd good lawes take
 begynnynge. For yf all men wold do as they ought
 to do, we shulde nede no lawes. Good men therfore
 be not vnder the lawe. For to be vnder the lawe is
 to be in seruaile feare and not to do the lawe frely.

i. tim. i.

Plato,

And bycause ye shulde knowe the better whan ye
 walke fleshly and whan spirituallly, the Apostle S.
 Paule setteth forth vnto vs the frutes of the flesh
 and the frutes of the spirite. The workes of ꝑ flesh
 (sayeth he) be easely knowen, whych are these, adou-
 tye, letchery, vncleannes, ydolatre, wythcraft, poy-
 sonynge, hatred, stryfe, hartbrennyng, fume, cha-
 synge, discorde, heresies, sectes, enuye, dronkenness,
 rpytte, surfettyng, and such lyke. Of these foule by-
 res and frutes of the corrupte nature, I tell you be-
 fore (sayeth saynt Paule) that who so euer do them
 (unless he rpyse agayne by dew penaunce) shall neuer

workes
of the
fleshe.

Op. i. inherit

On the .xiiij. sondaye.

inherite the kyngdome of God. On the contrarye
syde, the frute of þe spirite is loue, charitic, ioye, peace
wþ all men, pacience, sufferaunce, myldnes, lybera
litie, faythfulnes, meknes, temperaūce. And against
such persons sayeth S. Paule as shew these frutes,
1. tim. i. i. surely there is no lawe. For (as sayde is) the lawe is
made for the other sorte of men whych be iniust and
disobedient, it is not ordeyned for the chyldren of the
spirite whych be infraunchysed and whyche be wyl
lyngly wythout compulsion obedient ynough. For
the chyldren of the spirite, I meane all suche whych
belonge vnto Iesu Christ haue mortified and cru
cified and do continually mortifye and crucifye theyr
fleshe, theyr vyces and concupiscences by the power
of the spirite that raygneth in them, as S. Paul dyd
1. cor. ix. sayenge: I tame my bodye and byngge it into sub
iection. Assuredly my frendes the chyldren of the spi
rite be now nomoze subiecte to the fleshe, but þe fleshe
rather is subiecte vnto them or at lest wayes vnto
the spirite whych is in them. Our Lorde graūt, that
hys spirite maye so worke in vs by hys lyuely word
that we maye eschue the workes of the fleshe and fo
lowe the frutes and workes of the same spirite by
our Lorde Iesu Christ. To whome wþ the father
and holy goost thre persons and one God, be redyed
all honoure, glozie, prayse, and thanks for euer and
euer. Amen.

The Gospel on the .xiiij. sonday after Trinitie.

The .xvij. Chapter of Luke.

Thargument.

¶ Christ healeth the .x. lepers.

AS Iesus wente to Hierusalem he passed throuwe Samaria and Galile. And as he entred in to a certayne towne, there met hym ten men that were lepers. Whych stode as farre of, and put forth theyr voyces and sayd: Iesu mayster, haue mercye on vs. When he sawe them, he sayd vnto them: Go shewe your selues vnto the prestes. And it came to passe, that as they wente, they were clenfed. And one of them, whan he sawe that he was clenfed, turned backe agayne, and with a loude voyce prayfed God, and fell downe on hys face at hys fete, & gaue hym thanks. And the same was a Samaritane. And Iesus answered, and sayd: are there not ten clenfed? But where are those nyne? There are not found that returned againe to gyue God prayse, saue onely this straunger. And he sayd vnto hym: arise, go thy waye, thy fayth hath made the hole.

God christe people not only the wordes of our Lorde be full of great mysteries and significacions, but also hys myracles and hys woakes be as it were parables and ful of mystery, and by them we ought to nourish & increase oure weake fayth more and more and to make it stronge, as one may se and consyder in the gospell of this daye, whych maketh mencion of .x. lazars or lepers, whome at that tyme our Lorde clenfed of theyr leproye, and of hys large mercye made them hole. But what signifye these .x. lazars or lepers vnto vs? Truly in the lawe of Moses God had forbydden that none shulde kepe company with them whych were infected and speke with

pp. ij. bodely

On the.xliij.sondaye

Num.v

bodely leprye but commaunded that they shulde be put forth from amonges them and from the company of the rest, lest they shulde infecte and pollute other as it is redde in the booke of Numeri where it is wyttē in this wyse. The Lord god spake to Moses sayenge: Commaunde the chyldren of Israell, that they put out from theyr tentes all lazars oz lepers. But certaynly we ought a great deale moze to take hede that we do not communicate noz kepe company wyth such as be lazars spiritually. The spiritual lepry is infidelitie, heresie, and ignozaunce of God. For lyke as the bodely leprye doth corrupt al the body, euen so doth infidelitie corrupt all the soule, and by the stynkynge bzeath therof, that is to say, by the wordes and conuersacion of suche as be corrupted therwith, be other corrupted & company wyth them, accordynge to that sayenge. Corruptūt bonos mores colloquia praua, that is to saye, euell communications do corrupt good maners. Wherefoze al such ought to be eschued and fled from, as lepers and lazars, they must be excommunicate and put out of the assemble and congregacion of christen people. Yet thys notwythstandynge, there is no sycknes, no maladie, no lepry so greuous, but that the moost excellent physician and surgeon our Lord and Sauour Christ Iesus both can heale and wyl heale, yf he be faithfully sought and called vpon, as by exemple is well shewed in thys gospel. But I say it is our partes, to seke and call vpon hym, it is our offyce to go and mete Iesu Christ, yf we woll be cured. We must ctepe afarte of after hym, we muste wyth depe lowlynes and humilitie of harte, pray vnto hym and say: Iesus

Jesus, Sauoure, and mayster, haue mercy on vs,
 take pytie and compassion ouer vs. By this meanes
 after that we haue ones offred and presented our sel
 ues vnto the prestes, whych haue authozitie and po
 wer of God for to discerne and iudge, accorดยing vn
 to the scripture, betwene the leppy and not leppy, that
 is to saye, betwene heresye and veritie, betwene vice
 and vertue, and accorดยng vnto the scripture, to as
 soyle, as saynt Paule dyd assoyle a synner of whych
 is made mencion in the seconde epistle vnto the Co- ij. cor, ij
 rinthians, we shalbe receyued agayne into the nom-
 ber of the faythful, euen into y^e flocke of Jesu Christ
 But after that we shalbe assoyled of God in trouth,
 and of men in sygnes, we muste yet beware that we
 be not ingrate, churlysh, nor vnthankfull to God, as
 the .ix. lazars were whych dyd not retourne, for to
 yeld thanks and prayles to Christ, and for to gyue
 gloze vnto god for the great benefite and goodnes
 that they had receyued of hym. Let vs be lyke the la
 zar Samaritane, which fygured the christen getyls,
 and let vs saye that whych the spirite of God sayeth
 by the prophete Dauid in the .cij. psalme. My soule,
 blesse thou the Lorde God and do not forget all hys
 rewardes, whych maketh hole all thyne iniquities &
 all thy syckenesses. Thys let vs do, to thintent oure
 Lorde maye seinblably saye vnto euery one of vs.
 Ryse vp, and go thy waye, thy true earnest and catho
 lyke fayth hath preserued and made the hole. Hense
 forth se thou synne nomore, walke nomore after the
 flesh, but after the spirite. Yf we thus do (my frēdes)
 doubt we not, but we shall haue the rewarde of euer
 lastyng blesse, whych is endles ioye in the heauenly

On the. xiiij. sondaye
Hierusalem wyth the father, sonne, and holy goost,
To whome be all glozie and imperie, in infinita se-
cula. Amen.

The Epistle on the. xv. sondaye after Trinitie.

The. v. and. vi. chapter to the Galathians.

Thargument.

An exhortacion to good workes.

BREthren, yf we lyue in the spirite, let vs walke
in the spirite. Let vs not be desyrous of vayne
glorye, prouokynge one another, enuyenge one an-
other. Brethren, yf a man also be taken in any faute
ye whyche are spirituall: helpe to amende hym in
the spirite of mekenes: consyderynge thy selfe, lest
thou also be tempted. Beare ye one anothers bur-
then, and so fulfyll the lawe of Christ. For yf any
man seme to hymselfe that he is somewhat, whan in
dede he is nothyng, the same deceyueth hys owne
mynde. Let euery man proue hys owne worke, and
then shall he haue reioysynge, onely in hys owne
selfe, and not in another. For euery man shall beare
hys owne burthen. Let hym that is taught in the
worde, minister vnto hym that teacheth hym, in al
good thynges. Be not deceyued; God is not moc-
ked. For what soeuer a man soweth, that shall he al-
so reape. For he that soweth in hys fleshe, shall of
the fleshe reape corrupcion: But he that soweth in
the spirite, shall of the spirite reape lyfe euerlastyng
Let vs not be wery of well doynge. For whan the
tyme is come, we shall reape wythout werynes.

whyle

while we haue therfore tyme: let vs do good vnto all men, and specially vnto them which are of the housholde of sayth.

Welbeloued frendes in our Lorde Jesu Chzist, we shal vnderstande, that our Sautour in the Gospell of saynt Mattheu sayeth, that euery tree is mat. viij known by hys frute, for a good tree beareth good frute, but an euell tree byngeth forth euell frute. Therfore the holy Apostle of God saynt Paul doth in hys epistle admonysh vs chzisten folke, that yf we be good trees we ought to bynge forth good frutes, and yf we lyue in the spirite, as chziste me ought to lyue, that we must walke also in spirite. For surely it is not ynough for vs to be called chzisten folke, onles we do also: the dedes and workes of chzisten folke. It is not ynough for the to saye, I haue receyued the holy goost, or I haue sayth, yf thou shewest not worthy workes and frutes of the spirite. Nowe one of the fyrst and principall frutes of the spirite, is loue and brotherly supportacion or bearynge of one another, whych thyng saynt Paule doth admonysh vs here of, that we shulde kepe, where he sayeth: Let vs not be desyrous of vayne glorye. &c. Certes it is not possible for a man or woman þ is bayne gloriouse and that loueth to be auauanced and pray sen of the worlde, eyther to supporte, or to forbeare much an other man, for he wyll alwayes couet to be berde afore all other, and to be obeyed in all places, wheresoeuer he goeth or rydeth. Certaynly my fren des bayneglorie is an appetyte or luste of all lustes the moost daungerouse and the moost subtile and secretest.

On the .xv. sondaye

ercest that may be ymagined, in so much, that those
 persones, whych be esteemed for moost spiritual, moost
 holy, moost godly, be oftentymes infected therewith.
 Let vs (sayeth Paule) not be couetous of vayne glo-
 ry, prouokynge one another, nor hauinge enuye one
 at an other. But yf any one amonges you be taken
 in any faulte or offence thzough frailtie of nature &
 not by obstinate euernes, you (sayeth Paule) whyche
 be or ought to be spirituall, teach hym & helpe to a-
 mende hym in all mekenesse, in al swetnes of spirite,
 consyderynge in your selues, that ye also may fall in
 to lyke temptacion. As yf he shulde saye: Do not
 bragge nor vaunt your selues in the fall of another
 body, but rather consyder that euen the same or lyke
 erroure maye happen vnto you. And therfoze saynt
 1. cor. x. paul sayth in another place. He þ thynketh hymselfe
 to be standynge, let hym take hede he fall not. Se
 ye beare & suppozte one anothers burthen & charge,
 and so ye shall accomplysh the lawe of Iesu Christ.
 Ro xliij. Whosoever loueth hys neyghboure, he hath fulfyl-
 led the lawe, as wytnesseth the apostle in hys epistle
 to the Romaynes. Abuse not then your selues in tru-
 stynge in your selues and thynkynge your selues to
 be any thyng. For surely ye be nothyng, ye can do
 nothyng, ye are worth nothyng, yf God put not his
 hande vnto you. So then of your selues ye can wor-
 thely chalenge nothyng. He that alloweth and prai-
 seth hymselfe, is not forthwith approued & allowed,
 but he is prayse worthy, he is allowable, whom god
 1j. cor. x. prayseth & alloweth. Wherefoze let euery bodye loke
 on hymselfe and well consyder hymselfe, and he shal
 haue none occasion to bragge and glorie wyth hym
 selfe

hymselfe ouer the frailtie and weaknes of other persons. What so euer it be, euery man shall beate hys owne fardell, hys owne burthen. The sonne of man shall yelde vnto euery man accordynge to hys workes as he hymselfe testifyeth.

Mat. xvi

After saint Paule had thus greatly prayled and commended bꝛotherly supportacion oꝝ bearyng one wyth another, he nowe exhorteþ christen men to be helpynge and releuyng to all the bodely necessities of them that do teach the fayth and the gospel of Iesu Christ. He sayeth: Do not erre, abuse not your selues, for god can neyther be mocked noꝝ begyled. For what thyng so euer a man soweth, the same shall he also reape and gather agayne, as who shulde saye.

All that whych a man doth oꝝ soweth in thys world, he shall fynde it and reape it in the other world, whyther it be good oꝝ euell. Certaynly my frendes there be two maner of feldes whych men do sowe, there is the fylde of the flesh, and the fylde of the spirite. He that soweth in hys flesh, that is to saye, he that doth the workes of the fleshe, whych be euell workes, deuelysh workes, vngodly workes, shall of the flesh reape corruption and euerlastynge curse and damnation. But he that soweth in the spirite shall of the spirite reape euerlastynge lyfe. Wherfoze in the meane tyme, whyle we haue space to sowe, let vs sowe in spirite, let vs sow good sedes, christen sedes, charitable sedes, let vs do well wythout fayntyng, wythoute beynge wery, not only to them, whych do good vnto vs, but vnto all, and principally vnto the good and faythfull christen men. And doubte we not, but we shall gather in, and reape in tyme conuenient good

Two fel
des

Mq. i. and

On the .xx. sondaye.
and full haruest in eternall lyfe to the glorie of the
eternall father of heauen, vnto whome be thanks,
Amen.

The Gospel on the .xx. sonday after Trinitie.

The. vi. Chapter of Matheu.

Thargument.

Chryste forbyddeth vs here to seke carefully
for worldly thynges.

Iesus sayd vnto hys disciples. No man can serue
two maysters. For eyther he shall hate the one,
and loue the other, or els leane to the one, and des-
pyce the other: ye can not serue God and Mammō.
Therefore I saye vnto you: be not careful for your
lyfe what ye shall eat, or drynke, nor yet for your
bodye, what raymēt ye shall put on. Is not the lyfe
more worth than meate, and the body more of va-
lue than rayment? Beholde the foules of the ayer,
for they sowe not, neyther do they reape, nor cary
into the barnes: and youre heavenly father fedeth
them. Are ye not much better than they? Whiche
of you (by takynge careful thought) can adde one
cubyte vnto hys stature? And why care ye for rays-
ment? Consyder the lylies of the felde, howe they
growe. They labour not, neyther do they spynne
And yet I saye vnto you, that euen Salomon in all
hys royaltie was not arayed lyke one of these.
Wherefore, yf God so cloth the grasse of the felde
(whych though it stande to daye, is to morow cast
into the fornace) shall he not muche more do the
same

same for you O ye of lytle fayth: Therefore take no thought, sayenge: what shall we eate, or what shal we drinke: or wherwith shal we be clothed: after al these thynges do the gentyls seke. For your heuenly father knoweth, that ye haue nede of all these thynges. But rather seke ye fyrst the kyngdome of God, and the ryghtwysnes therof, and al these thynges shalbe ministred vnto you.

God people yf we were christen men and womē wyth hartes and wyth woꝝkes, I say yf we dyd beleue sufficiently as we boast our selues to beleue in Jesu Christ and in hys blessed and pure woꝝd, we shulde wythoute fayle not be so troubled noꝝ dysmayd noꝝ yet so pensyfe and so carefull whan we haue any myffortune and necessitie. Jesu Christ our saviour doth comaunde vs that we shulde in no wyse take thought what we shuld eate, oꝝ what we shuld drynke, oꝝ wherwyth we shulde be clothed. And that they be the carnall men, the paynymys and infideles whych take thought for these thynges: and not the true & faythful christen men. He sayeth and assureth vs in the Gospell of thys daye, that God hys father and ours, shall nouryssh vs and arraye vs: And for all thys, as yf he were a lyer & an abuser, we do not beleue in hym noꝝ in hys woꝝdes. Certes the infidelitie of the woꝝlde is greate. The woꝝlde I saye is blynde, whych thynketh to beleue so well and so firmly, and yet beleueth neuer a deale. We do great injury vnto Jesu Christ in mystrustynge hym. But it is to be noted for the vnderstandynge of thys text **Our Lord** forbyddeth christen mē to take thought:

Ma. ij. but

On the .xv. sondaye

but he doth not forbode them to labour: but commaundeth that every body shulde labour accordyng to the grace & might that god hath giue him. In the sweate of thy bysage thou shalt eat thy breade (sayeth he in the .iiij. chapter of Genesis) And for all the rest let hym cast all hys hope in god. And as S. Peter sheweth vs in the .v. chapter of hys fyrst Epistle, and the Prophete in the .liij. psalme. Cast thy care vpon the Lorde God, and he shall nourysh the. And saynt Paule sayeth in the .iiij. chapter vnto the Philippians. Be not carefull for any thyng but in all prayer and petition wpth thankesgyuynge let your prayers be known vnto God. And saynt Peter in the .v. chapter of the afore sayd epistle sayeth: Cast al your thought in him which hath care of you. And for this cause saynt Hierome expounyng this place sayeth in this wyse. We be here commaunded by Chyriste, not to be careful what we shulde eate, for in the sweate of our face, we prepare vnto vs breade. Labour ought therfore to be exercised, but care taken away. Here wpth agreeth Chrysostome sayenge: Not with spirituall cares, but wpth bodely labours, we muste seke our fode, whiche fode aboundeth to suche as labour for it by gods gyfte for a rewarde of theyr diligence, and on the other syde it is wpthdrawen from such as despyce labour, by gods doyng for a punishment. But this that Chyrist speaketh here (sayeth saynt Hierome) is to be vnderstande, of the bodely meate and rayment. For of the goostly fode & rayment we ought alwayes to be carefull. Our Lorde for to rebuke vs the moze of our lytle sayth byddeth vs beholde the bydes, and the lylies of the felde, vnto

Hierom

Chryso
stomus
sup Mat
theum.

✠

vnto whō God prouideth. And be we no moze worth
 then the byrdes: or then the floures of lylics of þ̄ fel-
 des. He doth then defende vs to take thought for
 earthy thynges, to thende that our spirite maye the
 better be lyfte vp vnto the heauenly thynges: for a
 man to take thought and care for the one and the o-
 ther, it is vnpossible. Who so euer hath tasted of the
 true goodnesse of God, he doth bntaste and myslike
 the flatterynge and bayne goodnes of the earth. For
 none can serue two maysters at ones. He can not ser-
 ue both God and also Hammon. Hammon in the
 Syriake spech (sayeth S. Hierom) is called ryches. Hierom
 Let the couetouse person thā heare thys, that he can
 not both serue Chyriste and ryches, and yet he sayeth
 not, he that hath ryches but he that serueth ryches.
 For he that is the seruaunt of ryches, kepeth ryches
 as a seruaunt or bondman, but he that hath shaken
 of the yoke of bondage or seruitude, he gyueth them
 as a lord. And saynt Austine sayth: He that serueth
 Hammon, that is to say, ryches, serueth hym which
 by the incryte of hys peruersitie is called of our lord
 the prince of thys worlde that is to saye the deuell.
 Wherefore here be repproued all couetous folkes,
 which do set and fixe so much theyr hartes vnto the
 worlde: and so lytle vnto god. Let vs then beleue at
 the lest Iesu Chyrist which doth not lye: and care we
 not for to gather gooddes, but let vs rather care for
 the kyngdome of God only and for hys iustice: and
 to obtayne hys grace and for the rest ther shalbe gy-
 uen vs as muche as we shall lacke for to passe sober-
 ly thys lyfe wth patience. Seke ye than fyrst (sayeth
 Chyrist) the kyngdome of god and the iustice therof
 Chryso-
 stome

On the .xv. sondaye

Kyngdō of God. The kyngdome of God, as holy Chrysostome expou
neth, is the retribucion oꝝ rewardē of good workes,
and the iustice therof, is the waye of godlynes, wher
by sayeth he, we go to the kyngdome of God. Vt thā
thou wylt consyder, how great the gloꝛye of the sain
tes shalbe, it must nedes folow, that eyther foꝝ feare
of payne thou must go frō euell, oꝝ foꝝ desyre of glo
rie, thou must hasten the to do good. And yf (sayeth
thys holy Doctour) thou wylte consyder, what is the
iustice of God, I meane, what God hateth and what
he loueth, the selfe iustice shall shewe vnto the her
wayes which foloweth such as loue her. Foꝝ we shal
not be called to a rekenynge whether we be ryche oꝝ
pooze, but whether we haue done well oꝝ euell, which
thyng (sayeth he) is in our fre wyl. Wherefoze good
people sepe do not care foꝝ your bodely sustenance,
foꝝ our Lorde doth promyse you, that it shalbe gūe
vnto you, you nede not to doubt of it, yf ye cast from
you thys fleshy & worldly thought full of mystrust
of the prouision of God. Do ye rather the contrary,
haue no trust in your selues, but al in God: and you
shalbe truly saythfull and the chyldezen of almyghty
God: and you shall lacke nothyng in thys presente
tyme noꝝ in the other to come by oure Lorde Iesu
Christe vnto whome be gloꝛie and thanks worlde
wthout ende. Amen.

The Epistle on the .xvi. sonday after Trinitie.

The .iiij. chapter to the Ephesians.

Thargument

Of the power, heygth, bredth, and depth of
Christ, that is to say, that he is euery where, and
potent in all thynges.

Saynt

Saynt Paule wrote vnto the Ephesians sayeng: I desyre, that ye saynt not because of my tribulations that I suffre for your sakes: whyche is youre prayse. For thys caule I bowe my knees to the father of our Lorde Iesus Christ, whych is father ouer all that is called father in heauen and in earth, that he wolde graunt you accordinge to the ryches of hys glory, that ye may be strēghed with might by hys spirite in the ynnere man, that Christe maye dwell in your hartes by sayth, that ye beyng roted and grouēded in loue, myght be able to cōprehēde wyth all sayntes, what is that bredth and length, depth and heygth: and to knowe the excellent loue of the knowlege of Christ, that ye myght be fulfilled wyth all fulnes, which commeth of God. Vnto hym that is able to do excedynge aboundauntly a boue all that we aske or thynke accordynge to the power that worketh in vs, be prayse in the congregation by Iesus Christ, thorowout all generacions from tyme to tyme. Amen.

The charge my stendes of a byshop or of a curate, is to teache continually, and to praye for the people, whych is comyitted vnto hym, to thinke that it wolde please God to redresse, cōforte, and assure them agaynst the temptacions of this world, as saynt Paule doth teach vs, by all hys epistles & in the epistle of thys daye he sayeth: I praye you my brethē, that you do not discomforte your selues for my tribulations, whych I suffre for you. That is to say, if you se that I do suffre much harme, iniuries,

and

On the.xv.sundaye

Kyngdō
of God.

The kyngdome of God, as holy Chrysostome expou
neth, is the retribucion or rewarde of good workes,
and the iustice therof, is the waye of godlynes, wher
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thou wylt consyder, how great the glorie of the sain
tes shalbe, it must nedes folow, that epyther for feare
of payne thou must go frō euell, or for desyre of glo
rie, thou must hasten the to do good. And yf (sayeth
thys holy doctour) thou wylt consyder, what is the
iustice of God, I meane, what God hateth and what
he loueth, the selfe iustice shall shewe vnto the her
wayes which foloweth such as loue her. For we shal
not be called to a rekenyng whether we be ryche or
pooze, but whether we haue done well or euell, which
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people se ye do not care for your bodely sustenaūce,
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vnto you, you nede not to doubt of it, yf ye cast from
you thys fleshy & worldly thought full of mistrust
of the prouision of God. Do ye rather the contrary,
haue no trust in your selues, but al in God: and you
shalbe truly saythfull and the chyl dren of almyghty
God: and you shall lacke nothyng in thys presente
tyme nor in the other to come by oure Lorde Iesu
Christe vnto whome be glorie and thanks worlde
wythout ende. Amen.

The Epistle on the.xvi.sunday after Trinitie.

The.iiij.chapter to the Ephesians.

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Of the power, heygth, bredth, and depth of
Christ, that is to say, that he is euery where, and
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The charge my frendes of a byshop or of a curate, is to teache continually, and to praye for the people, whych is commytted vnto hym, to thint that it wolde please God to redresse, cōforte, and assure them agaynst the temptacions of this world, as saynt Paule doth teach vs, by all hys epistles & in the epistle of thys daye he sayeth: I praye you my brethē, that you do not discomforte your selues for my tribulations, whych I suffre for you. That is to say, yf you se that I do suffre much harme, iniuries, and

On the .xvi. sondaye

and persecutions forbycause that I do preach vnto you the gospell, do not discourage your selues, but perseuer in þe sayth of the same. If the mayster hath ben euell entreated, by good ryght the seruaunt must be in lyke maner. Our Lorde Jesu Chryste sayeth in the .v. chapter of S. Mathew. It suffiseth vnto the disciple for to be lyke vnto hys Mayster. For thys cause to thende that you shuld not discourage your selues I pray and requyre humbly the father of our Lorde Jesu Chryste, the great father of housholde of the heauen and of the earth, whych is the sprynge & fountayne of all goodnes. For I knowe well, that wythout hym, you nor I can do nothyng. I pray hym, that by the rychesses of hys glorie and grace, it wolle please hym, to gyue vnto you by hys spirite, strenght not bodely but spirituallly and inwardly, for to endure and to suffer. And that it wol please Jesu Chryste, the glorie of the father, the glorie of þe angels and of men, to abyde in you by feruent faith in your hartes, founded and rooted in charitie to thynente that you maye knowe and vnderstande the incomprehensible graces whych by him be gyuen vnto vs the largenesse and length of the same, for the earth is full of the mercy of the Lorde God (sayeth þe prophete Dauid) and the hyghnesse and depthnesse: for they do perse the heauens and the hylls. He whych is descended is he which hath ascended aboue al the heauens sayeth saint Paul. To thintent also that ye shall know the great charitie of Jesu Chryste toward vs (the whych knowlege is moze to be esteemed than all the science of the worlde) and that you shulde be replenyshed in all aboundaunce wyth the graces of

God

Psalm.
xxxij.

Eph. iiii

God. In this epistle saynt Paule declareth in short conclusions the perfection of the christen lyfe, vnto the whych we ought to breathe and to sygh. He doth not praye that god shulde geue them much temporal goodes for to lyue at theyr ease, but he despyrith and prayeth, that they maye haue strength for to endure and to beare with him the crosse of Jesu Christ for all the lyfe of a christen mā is to endure. In the conclusion of the epistle, wch profounde harte and wch great spirite he yeldeth graces & lounge thankes vnto God, sayenge: Vnto him whych is able for to geue vs moze than we can demaunde or thynke, accordynge vnto the myght the whych puissantly & strongly worketh and laboureth in vs, vnto hym he yelden all glorie by all the church, by the meanes of his sonne Jesu Christ. For euen as by him al grace is geue vs from the father, so it must nedes be that by hym, whych is the begynnynge and the ende, all glorie be vnto hym rendered. Then my brethren, let vs not discourteage our selues of the worde of God, of the doctrine of the gospel, for any tribulation or worldly vexation that may happē vnto any of them by which it shal haue pleased God if they shuld beare it. It be his pleasure to make them to beare his crosse: & vnto them whych shal beare it, but so much the moze let vs be founded stedfast and ferme, & rooted in fayth, hope, and charitie, and we shal knowe the incōprehensible graces of God. And he that surmounteth all myght, shal deliuer vs from al euill, and shal leade vs vnto his glorie, vnto his heauēly kyngdome, where in eternall ioye we shal yelde perpetuall graces and prayses vnto the father of he

On the .xvi. sondaye
uen by our Lorde Jesu Christ. To whome. &c.
The Gospel on the .xvi. sonday after Trinitie.
The .vij. Chapter of Luke.

The argument.

Christ rayseth a deade man to lyfe agayne.

Iesus wente into a cytie whyche is called Naim,
and many of hys disciples went wyth hym, and
much people. whan he came nye to the gate of the
cytie: beholde, there was a deade man caryed out,
whych was the only sonne of hys mother, and she
was a wedowe, and much people of the cytie was
wyth her. And whan the Lorde sawe her, he had cō
passion on her, and said vnto her: wepe not. And he
came nye, and touched the coffyn: and they that
bare hym stode styll. And he said: Yonge man, I say
vnto the, aryse. And he that was deade, sat vp, and
began to speake. And he delyuered hym to hys mo
ther. And there came a feare on them all. And they
gaue the glorie vnto God, sayenge: A greate pro
phete is rysen vp amonge vs, and god hath vylited
his people..

Thethynge (good people) whych is moost agree
ble vnto god, and that whyche he demaundeth
& requyret of vs principally, is to beleue hys word,
as saynt Paule sayth in the .xi. chapter of hys epistle
to the Hebrues. It is impossible to please God with
out sayth. For thys cause all the myracles whyche
were at any tyme done, as wel by Jesu Christ in erth
as by hym in hys members, it hath not ben for to at
tribute the honoure vnto hys members, or that hys
members hath done myracles, but for to approue
the worde

worde of God, and for to manifest hys glorie and
 myght, to thintent that he shulde be honoured and
 reuerenced of euery body, and in euery place, as the
 prophete sayeth: *Lozde god all the earth doth wo:-*
ship the. For thys cause oure *Lozde* hath rayled vp
 from death to lyfe the wedowes sonne, of the whych
 is made mention in the gospel of thys day. He hath
 here raised one from bodely death: for to make vs to
 beleue, that he hath the power also for to rayse vs a
 gayne from spirituall death. And also he shall rayse
 vs bp agayne bodely at the day of dome: As he said
 vnto *Maktha*: *I am the resurrection and lyfe, who*
so beleueth in me, he shall not dye eternally. All they
 therfore whych do not lyue accordynge vnto the spi-
 rite, whych folowe the olde lyfe of Adam, whyche ac-
 complish the desyres, concupiscences, and workes of
 the flesh (of the whych was spoken in þe epistle of the
 last sondaye) they be deade spiritually. For who that
 hath not the holy goost, he hath no lyfe, he doth not
 belonge vnto *Iesu Christ* whych is the lyfe. *Vf* any
 hath not the spirite of *Christ*, he is not *Christes* *Ako.*
viij. He is bozne and conducted of euell spirites to
 the pytte of hell: *Vf* *Iesu Christ* do not come quye-
 hely for to touche hym wyth hys hande, the whyche
 signifieth hys great puissaunce and myght contoy-
 ned wyth hys worde. *Vf* he do not speake and touch
 lyuely the harte, it is impossible, that the sayd creatu-
 res shulde haue power to ryle agayne, or that they
 shulde euer chaunge from the death of the soule vn-
 to newnes of lyfe and state of grace. For surely so
 longe as we be in deadly synne and vnder the thral
 dome and subiection of the fende, so longe we be as

Ioh. xi

On the .xvi. sondaye.

S. Ambrose

deade persons. And therfore sayeth saynt Ambrose, We lye deade in secrett, whan eyther the fyre of unreasonable lust brenneth vs, or the colde humoure drowneeth and as it were wth a certayne slouthfulnesse of the bodye the sharpenesse of the mynde is accombyed and ouerwhelmed, in which case we can not ryse out of our drousy slomber but by Chyriste.

An allegorie

And yf sayeth thys holy doctour saynt Ambrose, it be an heupe & greuous synne whych thou thy selfe arte not able to washy awaye wth the teares of thy penaunce and repentaunce, let thy mother the holy church wepe for the. Let the people also be assistente vnto her. And forthwth thou shalt ryse agayne oute of the coffin or beere and shalte begynne to speake wth an other lyfe, and all that heare it shall feare & shalbe corrected by the temple of onie. They shal also prayse God, whych hath gyue vs so great remedies to eschue death. And here sayeth Bede is the crrour of the heretiques called Nouatians confounded,

Bede

whych whyle they go about to destrope the elensyng of penitent persons, do dempe & our mother & church wepyng for & spiritual death of her chyldren ought to be comforted by hope of restorpyng agayne to lyfe. Whych damnable opinton the wycked Anabaptistes at thys daye haue renewed in opuers places of chrystendome, whych denye, that they that fall into deadly synne after baptysme can by due penaunce or any other meanes come agayne to the state of grace whome we praye God to bynge out of theyr foule herespe. Let vs than good people instantly & humbly praye to almyghty God the father of heuen that it wolde please hym so ofte as we fall into synne to touch

touch and speake to vs so vertuous and pythy woꝛdes that maye quicken vs, and rase vs from death to lyfe, in yeldynge and restorynge vs luyng truly in spirite vnto our mother, whych is the churche of faythfull men, and that we may speake continually the woꝛde of prayse and of grace vnto God: in suche wyse that by occasion of vs, our neyghbours maye be edified and exhorted for to prayse & glorifye god wyth vs, knowynge that God hath vnsited his people by Iesu Christe. Vnto whome apperteyneth gloꝛie and honoure eternally. Amen.

The Epistle on the .xvij. sonday after Trinitie.

The .iiij. chapter to the Ephesians.

Thargument.

OF the vnitie of fayth that there be no dissension amonges christen people.

Brethren, I whych am a presoner of the sordes exhorte you, that ye walke worthy of the vocacion wherwyth ye are called, wyth all lowlynnes and mekenesse, wyth humblenesse of mynde, forbearinge one another thorow loue, and be diligent to kepe the vnitie of the spirite thorowe the bonde of peace, beyng one bodye, and one spirite, euen as ye are called in one hope of youre callynge. Let there be but one Lorde, one fayth, one baptisme: one God and father of all, whych is aboue all, and thorow all, and in you all.

Rr. iij. My

On the.xvij.sondaye

My brethren and sisters in Iesu Christe, let vs
consider the benignitie lounge kyndnes and
sweetnesse of the holy goost, the whych doth not com-
maunde vs wyth rygoure and sharpnesse (as men do
often) but doth desyre vs loungly by his great mes-
senger the apostle saynt Paule, that we shuld walke
worthely in the vocation or callinge vnto which we
be callyd. Of thys vocation is spoken in the fyfthe
chapter of the fyfth epistle vnto þe Corinthyas, where
he sayeth: God is true and faythfull, by whome you
are called into the company of hys sonne our Lorde
Iesu Christ. Thys companyenge with Iesu Christ,
is the christen and catholyke churche, the whiche is
called a bodye, wherof he is the heade, and we be his
members: in case we be conducted and leade by the
holy goost. For he is the sturter, the lyfe and the con-
ductour of all the catholyke churche, for to make it
to walke worthely wyth the heade in all humilitie,
mekenesse and sweetnesse. He doth teache vs also by
true loue and charitie, in all pacience to supporte &
beare þe faultes and infirmities of our neyghbours.
And saynt Paule induceth vs to do thys in the.vi.
chapter of the epistle vnto the Galathians. Beare
the burthens one of another and so ye shall accom-
plysh the lawe of Christ. The whych doth admonyshe
vs aboue al thynges that we shulde endeuoure our
selues to kepe the vnitie of the spirite of fayth in a
bonde of peace and cōcord: that is to wyte in sauou-
rynge in fayth one selfe thyng. And what is þat
we shulde all sauoure? That we be one body, one spi-
rite, and all called into one hope of saluation by Je-
su Christ. That ther is one Lord, one fayth, one bap-
tisme

time; one God and father of all, whych is aboue al,
and ouer all thynges, and in vs al, whych is he that
is blessed in the woꝛlde of woꝛldes. Thys is þe sayth
in the whych we ought to be vnied and knytte with
the holy goost, and to haue stedfast peace & concoꝛde
The whych thynges yf we haue, we shalbe conduc-
ted by thys holy goost in all graces and vertues foꝛ
to blesse, laude, and glozifye thys ryght hygh and so
uerayne father by our Lorde Iesu Christ vnto glo-
rie of al the Trinitie wythout ende. Amen.

The gospel on the. xviij. sonday after Trinitie.

The. xiiij. chapter of Luke.

Thargument.

¶ Christ healeth on the sabboth daye and com-
mended humilitie vnto vs.

WHan Iesus went into the house of one of the
chefe pharisees to eate breade on a Sabboth
daye: and they watched hym. And behold ther was
a certayne man before hym whych had the dropsy
And Iesus answered and spake vnto the lawyers
and pharisees, sayenge: Is it lawfull to heale vpon
the sabboth daye? And they helde theyr peace. And
he toke hym and healed hym, and let hym go: and
answered them, sayenge: whych of you shall haue
an asse or an oxe fallen into a pytte and wyll not
strayght waye pull hym out on the sabboth daye?
And they coude not answeꝛe hym agayne to these
thynges. He put forth also a similitude to the ges-
tes, whan he marked how they preased to the hy-
ghest roumes, and sayd vnto them: ¶ Whan thou art
bydden.

bydden of any man to a weddinge, syt not downe in the hyest roume, lest a more honorable man thā thou be bydden of hym, and he (that bad hym and the) come, and saye to the: gyue thys man roume, and thou than begynne wyth shame to take the lowest rowme. But rather whan thou art bydden, go and syt in the lowest rowme: that whan he that bad the, commeth, he may saye vnto the: frende syt vphyer. Thā shalt thou haue worship in the presence of them that syt at meate with the. For whosoever exalteth hymselfe, shalbe brought lowe. And he that humbleth hymselfe, shalbe exalted.

At the begynnyng of our gospell good christ people Iesu Christ doth comende vnto vs singularly loue and charitte towarde al men, whan we se that so familiarly he haūted and frequented wyth them that were hys enemyes and hys euell wyllers, that also he dyd eate and drynke wyth them so: to haue occasion to teache them and to conuerte them vnto God hys father as the auncient doctour Cyrillus noteth. And here he rebuked and checked those whych haue hatred, malyce, & rancoz agaynst theyr christen bryethzen, and do not vouchsaufe to company wyth them, nor also to speake vnto them, whan e
 math. vi by the diuine commaundement. Of almyghtye God they be bounde so: to to remyt and to pardon al iniuries, and ought by all meanes they can so: to recōcile them, or els God shall neuer be reconciled wyth them. Consequently Iesu Christe doth instructe vs that we ought at al tymes to accomplysh and do the woꝝkes of mercy towardes our bryethzen and neyghbours

hours. And specially that the sondaye be not in any wyse violated by the sayd woꝝkes of charitie. The whych he sheweth well, whan that vpon the sabboth day he dyd heale the pooꝛe mā of the dropsie. which as holy doctours do expoune is truely the fygure of all humane nature, whych was spirituallly ful of the dropsie, and ful of waters of concupiscence: wherby it perished and dꝛewe vnto eternall death. Wherfore in this gospel Christ doth aduertise vs of these touchyng and proude scribes and pharisees whych by theyꝝ ambition at the feastes and banckettes dyd take the fyrst and moost honourable places. For the whych cause Iesu Christ doth coꝛrecte them, and instructeth them, and vs also, wyllynge vs whan we shal be called vnto mariages and feastes, that we do not syt in the hyghest places but in the lowest. The whych maye be vnto vs very well a moꝛal doctrine as to the exterior woꝝke, as the holy doctours of the church do full well declare it, & in especiall the great clerke Basilius declareth it on this wyse. To take the lowest place at feastes accordynge to the Lordes commaundement is conuenient, but agayne contentiously to runne into it, is a thyng reprouable as a disturbaunce of oꝛdꝛe and occasion of hurly burly. And surely sayeth this clerke yf contencion be moued who shuld syt lowest amonges you, ye shall differ nothyng from those that stryue to syt hyghest, for al is one mater. Wherfore lyke as our lord sayeth here, it is expedient for hym that maketh a feast to appoynt the oꝛdꝛe of syttinge. So shal one of vs in patience susteyne eche other honestly, and doynge al thynges in oꝛdꝛe and not after the fansyng of some

The spiri-
tuall
dropsie

On the.xvij. sondaye

we shall neyther seme to conterfayte humilitie by ouermuche gaynsaynge but rather by humilitie we shall obtayne pacience. For surely it is a greater token of pryde, by ouermuch repugnauncie & refusing not to syt in such place as the feastmaker thynketh mete for vs, and contentiously to occupie the lowest rowme, than it is to syt in the hyghest place whā we be commaunded so to do. Thys sayenge therfore of Christ morally is thus to be taken. Yet for all that spiritually, it maye be well vnderstanded as Bede & other expositours also do godly applie it of the marriage of the sonne of God wyth humayne nature: whych is the vnion and the mariage of hym and all faythfull soules. Of the which it is wyrtten in another place. That many be called but fewe elected.

Math.
xxij.

The whych sentence of God ought to astonny vs, & we ought diligently to consider what they be which be chosen, in despyngne to be of theyr company. Truly Iesu Christe hymselfe doth shewe vs sayenge: That whosoever doth humble hymselfe in makynge hymselfe seruaunt vnto all and doyng the woorkes of charitie to hys brethre for the honoure of hym, he shalbe elected or chosen and exalted. And on the contrary who soeuer shall exalte hymselfe in wyllynge by pryde to haue maysterchyp and lordshyp ouer al, and vncharitably neglectynge and despyssynge hys euen christen and pooze brethren he shalbe humbled put downe, and cast backe fro the mariage, for God respyseth proude men, and gyueth grace vnto the humble: wherfore my frendes let vs at all tymes do good woorkes, and mercy vnto all. Let vs not be ambitious of worldly honoure. Let vs humble our selues vnder

under the myghty hande of God, & after thys lyfe we shalbe by hym exalted whan it shalbe hys pleasure and godly wyll into eternal glozpe wyth the company of all those that be happy for to prayse hym & blesse hym wythout ende.

The Epistle on the. xviij. sonday after Trinitie.

The. i. Epistle to the Corin. the. i. Chap.

Thargument

A gratulacion or thankesguyng for þ true knowlege of godlynes.

Brethren, I thāke my God alwayes on your behalfe: for the grace of god, which is gyuē you by Iesus Christ, that in al thynges ye are made rych by hym, in al vtteraunce, and in al knowlege, by the whych thynges the testimony of Iesus Christ was cofirmed in you, so that ye are behynde in no gyft waytyng for the appearynge of our Lorde Iesus Christ, whych shall also strength you vnto the ende that ye maye be blamelesse in the daye of the comynge of our Lorde Iesus Christ.

Synt Paul good chrysten people in the epistle of thys present sondaye doth teache vs, þ he whych hath þ grace of God in hys harte, whan he seeth the pooze synners leaue they euell lyfe, and that they conuerte them vnto God in grace, is exceedingly ioyfull, and continually yeldeth graces and thankes vnto God. For it is wytten in the. xiiij. chapter of hys first epistle vnto the Corinthians. Charitie doth not reioyce at iniquitie, that is to saye, of the estate of synners but is in heynesse, pytie, and compassion. But it reioyceth of truth, whych is whan they leaue

Sl. ij.

they?

they? spynnes and the vanitie of thys worlde, & that they conuerthe them vnto God whych is all veritie. And also ioye is made in heauen amonges the angels of God, as it is wyttē in the .xv. chapter of S. Luke. It is ioye before the angels of God for a synner that doth penance. Also saynt Paule here peldeth graces and thanks vnto God for the Corinthians: knowynge & it was not by any workes that they had done, that they were conuerted, but by the only mercy of God not deserued on they? behalfe. And thus it is of vs. In oure conuertynge by true fayth vnto Iesu Christ we be made ryche in hym in all thynges, in all wordes, and in al sciences, that is to saye, in the doctrine of the gospell, by the whyche is confirmed vnto vs, the wytnes of our saluacion: knowynge certaynly, that the myght of god is in the Gospell for to saue all them whych shal beleue in it. But before that we be worthy to haue suche, and so great rycheesses, we muste renounce and vterly forsake the vayne confidence and trust in the rycheesses and delytes of thys worlde. For Iesu Christ hym selfe sayeth vnto vs, that we can not serue God, and also the rycheesses of thys worlde. Moreover in an other place he sayeth, that yf we do not renounce in our mynde and affection all the goodes that we do possesse we can not be hys disciples. Let vs thā hold vs by fayth in oure conuersion to God: the whyche fayth, foloweth so many gyftes and graces of God that there lacketh nothyng for saluacion. And we shall abyde in all suertie and in pteace of conscience, the commynge of Iesu Christ, whych shalbe particularly at the daye of our death and departyng from
 thys

after Trinitie.

Fol. clxiiij.

hys worlde, and generally at þe daye of dome, at the
whiche tyme he shall come and gyue vnto vs hys
great & inestimable rychesses, the which we do nowe
tarye for by fayth and hope, that is the eternal glo-
rye of hys heauen. Into the whiche that we maye
all come by the graces and merytes of our Lorde
Jesu Christ. &c.

The gospel on the. xviij. fondey after Trinitie.

The. xxij. Chapter of Matheu.

Thargument.

O The pharisees question to Christ, and againe
Christs question to the pharisees.

THe pharisees wet vnto Iesus, and one of them
whiche was a doctour of the lawe of Moses,
asked hym a question, temptyng hym, and sayeng
Mayster whych is the great commaundement in the
lawe? Iesus sayd vnto hym: Thou shalt loue the
Lorde thy God wyth all thy harte, and wyth al thy
mynde. Thys is the fyrst and great comaundement
And the seconde is lyke vnto it. Thou shalte loue
thyne neyghbour as thy selfe. In these two comaun-
dementes hange all the lawe and the prophetes.

Whyle the pharisees were gathered together, Ie-
sus asked them, sayenge: what thynke ye of Christ?
Whose sonne is he? They sayd vnto hym: the sone
of David. He sayde vnto them: howe then doth
David in spirite cal hym Lorde, sayeng: The Lorde
sayde vnto my Lorde syt thou on my ryght hande

Sf. iij. tyll

On the.xviiij.sondaye
tyll I make thyne enemyes a foote stool. Yf Dauid
than call hym Lorde, howe is he then hys sonne?
And no man was able to answer hym any thyng:
neyther durst any man (from that day forth) aske
hym any mo questions.

Hierom

Chryso
stome.

Chryso
stome.

The Gospell red in the churche thys daye good
chrysten audiece doth reherse vnto vs, how the
pharisees, hearynge that Iesus Christ had confoun
ded the Saducees, whych as saynt Hierome noteth
were of contrarpe opinions wythin themselves and
as it were enemyes one to another, yet they come &
ioyne together agaynst Christe to thintent as Ihon
Chrysostome sayeth they myghte ouercome hym by
multitude, whome they coulde not couinte wyth rea
sons. And so sayeth he they confessed themselves to
be naked of the trouth whych armed themselves with
multitude. They come than all together. And one
amonge them a doctour of the lawe Ipeakyng for
all the reste (to thintent yf that one ouercame they
myght al seme to haue the vpperhande) in tēptynge
out Lorde Iesu Christ, dyd put this question vnto
hym, sayenge: Mayster whyche is the greatest com
maundement of the lawe? Here you maye se what fa
shions these false foxes and ypocrites had. Fyyste
they called Iesu Christe mayster: whose disciple for
all that, they had no desyre to be. And they dyd de
maunde hym of the greatest commaundement (as
Chrysostome sayeth) which neuer had accomplished
the least: but rather by theyr curled and auaricious
construicions had transgressed all the lawe of God.
And they thought that it was ynough for to dispute
the

the one agaynst the other by pryde and vanitie, for they dyd not desyre but all only to be sene and pray-
sed of men, yet for all thys the swete Sauour desy-
rynge theyr saluation doth gyue them here true and
founde doctrine and healthfull correction, answe-
rynge them mekely, that they ought to loue God w
all theyr thought, the whych they dyd not: and theyr
neighbour as themselues, but they dyd cleane con-
traire. For he whych was theyr God, & theyr neigh-
bour in as much as he was man, they wold put him
to death. In whych he shewed them to be synners, p-
pocrites that is to saye counterfayted holy & trans-
gressours of all the lawe and of the prophetes. And
accordynge vnto saynt Marke in the. xij. chapter,
they wist not what to answer, but theyr owne doc-
toure gaue sentence agaynst them, sayenge: May-
ster, in truth thou hast sayd well. For there is one
only god, and ther is none other but he. And to loue
hym wth all the harte, wth all the vnderstandyng
wth all the soule, and with all the strength, and the
neighbour as hymselfe: is a greater thyng then al
the brent offerynges and sacrifices made vnto God.
Here maye you se, howe he hymselfe gyueth iudge-
ment agaynst the couetousnes of the scribes & pha-
rises whych loued so well the sacrifices for the pro-
fyte that came therof vnto them. And on the contra-
ry syde he approueth the answer of Iesu Christ, the
whych they thought to haue interrupted and chec-
ked. Thus it appeareth that the craftye be taken in
theyr craftynes, and þ ther is no counsell agaynst god
And then fynally our Lorde demaunded of the pha-
rises beyng all there together, whose sonne Christ
was

was. And forþycause they were carnall they knewe
nothyng in Christ & in Messias but flesh, and they
answered hym that he was the sonne of Dauid.
And then oure Lorde wolde shewe them and teache
theyr saluatiõ. For it was not ynough for to beleue
that he was a man comen of royall bloude, but also
it must be beleued that he was God viued vnto hu-
mayne nature for to make the redemption of men.
And therfore he sheweth them by þe wytnesse of Da-
uid selfe that he is God, where Dauid sayeth in spi-
rite. The Lorde god hath sayd vnto my Lorde. Syt
on my ryght hande vnto the tyme that I put thyne
enemys a foote stoole to thy feete. Dauid calleth
Christ hys Lorde syttyng on the ryghte hande of
God whych is to vnderstande (as the auncient doc-
tour S. Remigius & other doth expoune it) not that
God is corporall that he shulde haue a ryght or left
syde but to syt on the ryghte hande of God, is to re-
mayne in the same honoure and dignitie egall wyth
the father, so that herby he cõfesseth that he is God.
And this the pharisees vnderstode not to be sayd of
Christe: but they were those whych þe spirite of god
calleth the enemyes of Christe, for to be put vnder
hys feete. Than my brythren let vs not tempt Iesu
Christ. Let vs beleue, that the greatest and the fyrst
commaundment: is to loue God wyth all our hart,
wyth all our thought, and wyth all our soule, that
he is true God and that he is true mā. And we shall
be of the nombze of the cholen for to laude the hea-
uenly father, and our Lorde Iesu Christ syttyng on
hys ryght hande. Vnto the whyche wyth the holy
goost be glorie wythout ende.

Psal. xix

Remi-
gius.

The

The Epistle on the. xix. sonday after Trinitie.

The. iiii. chapter to the Ephesians.

Thargument

How we ought to put of our olde Adam, and put on the newe.

Brethren, be ye renewed in the spirite of youre mynde, and to put on that newe man, whych after God is shapen in ryghtuousnes and true holynes. wherfore, put away lienge, & speake euery mā trowth vnto hys neyghbour, for as much as we are members one of another. Be angry and synne not: let not the Sonne go downe vpon your wrath, neyther gyue place vnto the backbyter. Let hym that stole, steale nomore but let hym rather labour with hys handes the thyng which is good, that he may gyue vnto hym that nedeth.

My welbeloued frendes in our sauour Christ ye shall vnderstande that in the texte immediatly goynge befoze thys epistle of thys p̄sent dape, the Apostle doth admonysh vs for to leaue the olde mā, that is to say our fyrst natiuitie or byrth by y^e which we be bozne chyldren of the yre and wrath of God, & we be fylled wyth synnes, wyth euil desyres, and wyth concupiscences, the whych woll turne vs vnto corruption and eternall death. After in our epistle he exhorteth vs, that we shuld be renewed, not accor̄dyng vnto the body, but in the spirite of our soule. for it is the spirite of God that wyl inhabyte there, and do hys workes. Then we must, for to be renued in our hartes haue nede that the gyftes and graces of God maye abyde there in stede of the concupiscen

On the. xix. sondaye

ces whyche the deuell hath put there by the synne of Adam. As agaynst couetousnesse, mercy and lyberallitie. Agaynst lechery, continence, & chastite. Agaynst pryde and rygoure, frendshyp mekenes and all humilitie. Agaynst hathered and rancor, loue and charitie. Agaynst iniquitie and synne, iustice & al grace. And thus we shalbe newly arrayed wyth the newe man Iesu Christ: whych by hys holy spirite shal make vs also new men, holy men, and vertuose me lyuynge nomore in foule and stynkyng synne as we were wont to do, but walkyng in newnes of lyfe by the grace of God by whom we shalbe iustified and truly sanctified. And for bycause he is all trouthe, yf we wolde abyde in hym, we muste cast out and put from vs al lyes and false tales, the whych from our byrth is contoynd and euen knytte fast vnto oure fleshe. For as the prophete sayeth. All men be lyers, they haue spoken vanities and false thynges from theyr byrth. And god alone is veritable & euē trouthe it selfe the whych wylleth that we speake trouthe one to an other for we be all members of hys body, which is hys church and spouse, whych spouse ought to be gouerned ledde & conducted by the spirite of trouthe. And this spirite of trouthe yf it dwell in vs, shall doubtles gyue vs all holy zeale and a certayne godly angre agaynst synne whych shalbe wythout synne. As in seynge the blyndnes and the vnhappynes of the pooze synners, we shalbe sorowfull and heuy. As it is wytten in the. iij. chapter of saynt Marke, that our sauour Iesu Christ whan he dyd se the wyckednes of the scribes and pharisees he was sore troubled and heuy wyth anger for the blyndnes of theyr hartes.

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hartes. But here my frendes we must be well ware,
 that thys anger be not agaynst our chysten brother
 but agaynst the wycked enemye and the synne. And
 also that it do not abyde ouerlonge in our hartes for
 feare that it shulde happen that the sonne of iustice,
 whych is Jesu Christe, shulde hyde and go downe
 from vs for our anger and yre, for in leaupnge god,
 we shulde gyue place to the deuell. Fynally the A-
 postle doth admonysh vs that they whych haue ben
 theues and robbers, that they shuld do nomore thef-
 tes & robberies: but rather that they shulde labour
 wth theyr handes in good woꝝkes, not by auarice
 or couetousnes for to ware ryche, but for to ayde cha-
 ritably and reliefe theyr chysten brethꝛen which haue
 nede and pouertie. And in doyng thys God shal be
 in lyke wyse mercyfull vnto vs, and shal haue pitie
 of vs. For he loueth mercy more than sacrifice as
 our sauiour Christ hymselfe recoꝝdeth. After thys
 wyse yf we synyshe the course of oure lyfe, we maye
 truste that the crowne of iustice is layde by for vs
 whych our Lorde shal render vnto vs who is a iust
 iudge as S. Paule sayeth. For he shal render vnto *ij. ti. iiij.*
 euery man accoꝝdyng to hys woꝝkes. We shal say-
 eth Paule be set befoze the trone of Christ to beare a *ij. cor. v.*
 waye accoꝝdyng as we haue done in our bodye, ey-
 ther good or euell. Let oure fayth then bypunge foꝝth
 woꝝthy frutes of chystianite that by gods grace we
 maye be crowned accoꝝdyngly. To whome be al glo-
 rie and prayse for euer and euer. Amen.

The Gospel on the .xix. sonday after Trinitie.

The .ix. chapter of Mathew.

Thargument.

Et. ij.

Jesus

On the .xix. sondaye

Iesus forgyueth the sycke man of the palsey
hys synnes, and healeth hym.

Iesus entred into a shyppe, and passed ouer, and
came into hys owne cytie: and beholde, they
brought to hym a man sycke of the palsey, lyenge
in a bed. And whan Iesus saw the fayth of them, he
sayd vnto the sycke of the palsey: sone, be of good
chere, thy synnes be forgyuen the. And behold, cer
tayne of the scribes sayd wythin themselves: this
man blasphemeth. And whan Iesus sawe theyr
thoughtes, he said: wherfore thinke ye euel in your
hartes: whether is easyer to saye, thy synnes be for
gyuen the, or to saye aryse and walke? But that ye
maye knowe, that the sonne of man hath power to
forgyue synnes in earth. Then sayeth he vnto the
sycke of the palsey: aryse, take vp thy bed, and go
vnto thy house. And he arose, and departed to hys
house. But the people that sawe it, maruayled, and
glorified God, whych had gyuen such power vnto
men.

Chryso
stome

My welbeloued brythre and frendes, the cytie of
Iesu Christ as noteth Chrysostomus the holy
doctour of the church is Capharnaum, the whych
is called hys cytie forbycause that in leuyng Nazareth
he wente and dwelled there, and also for the no
ble sermons, and great myracles whych he dyd ofte
there, as also now he doth one, whych we ought wel
to marke and note: for therein is compysed for vs no
ble and helthfull instruction. fyrste of all then we
ought to consider that our Sauour Iesu Christe,
hath

hath perceyued and beholden the fayth of them that
 dyd beare the man hauynge the palsey, but here is
 no mention at al made of the great payne that they
 toke. For saynt Marke in the seconde chapter, and
 saynt Luke in the .v. chapter do reherce thys selfe
 myracle and say that they vncouered the house, and
 so dyd let downe the bedde wherein the sycke man of
 the palsey laye before oure Lorde, for bycause that
 ther was so great multitude of people that dyd fo-
 lowe hym that they coulde not come nere vnto hym
 forthwithstandynge all thys, ther is made no men-
 tion here but of theyr fayth and trust: instructynge
 vs, that God doth not so greatly esteeme oure out-
 warde woꝝkes, though that they be fayre and in ap-
 paraunce good, yf we haue not fayth by charitie woꝝ-
 kynge in vs, the whych only and her woꝝkes he este-
 meth. For certes what soeuer procedeth not of fayth
 whych is the roote and foundation of al good woꝝ-
 kes is synne as thapostle S. Paule doth wytnesse.
 And therfore the prophete Hieromie sayeth: Lorde Iere. v.
 God thy eyes do beholde þe fayth. Therfore sayd our
 lord vnto þe paralytique. Sone haue hope, be of good
 chere thy synnes be forgyuen the. Shewyng vnto vs þe
 our synnes is þe syknes þe god wyl principally heale
 us of þe whych aboue al thinges we ought to desyre þe
 healynge, which is the remission: whych we shal haue
 not by outward woꝝkes done wout fayth, but by þe
 fayth & cofidēce þe we shal haue in Iesu Christ in re-
 turnyng agayn vnto him. for al our busynesses aswel
 spirituall as corporall, as vnto our creatour & rede-
 mer, whych is only myghty ynough for to help vs, &
 principally for to pardō our synnes, which is þe moost
 daunge-

On the .xix. sondaye.

daungerous syckenesse that can be to mākynde, for
by the same we dye of everlastynge death. And for-
bycause that the scribes and doctours of the lawe
dyd not beleue that Chyste was God, they sayde in
they hartes, that he blasphemed in forgynge and
pardonynge the synnes vnto the palse man. And it
maye be that they had red that whych god had sayd
in the .xliij. chapter of Esay: It is I, it is I my selfe
that pardone the synnes bycause of me. Then God
dyd shewe hymselfe true God, in rebukinge them of
they euell thoughtes, and seynge they hartes (the
whyche apperteyneth vnto God onely, of whome is
sayd, It is thou Lorde God whyche sercheth the har-
tes and the raynes. And yet moze outwardly he shew-
ed hymselfe: for visibly and by hys only worde he
healed the lycke mā, & dyd gyue him sodenly bodely
strength, and wythout beyng in any maner weake
of hys syckenesse; he commaunded hym to brare a-
wayne hys bedde and to go vnto hys house. The wyng
that it was he of whom it is sayd, He hath sayd and
they were done. This pooze paralitique is the fy-
gure of all synners, the whyche be vnable as of them-
selues to do any good, & they be borne in they bed-
des, that is to saye in the fleshe of they concupiscen-
ces. But whan they haue fayth vnto the worde of
God whyche apprehedeth gods promyse wyth an er-
nest repentaunce of they former lyfe and a study of
a newe lyfe they receyue full helth: and where as be-
foze they were subiectes vnto they fleshe and fleschly
desyres, they be now maysters, and holde them sub-
iectes, and fynally they go by the grace of God and
the vertue of hys worde beyng conducted and for-
tified

tified by the same in newnes of lyfe walkinge in the
preceptes and ordinaunces of god, they go I say vn
to theyr house whych is the moost blessed and ioyful
kyngdome of heauen. And the people whā they saw
thys myracle had feare and greate reuerence vnto
God: and espyenge hys great benefytes to mākinde
gaue to hym glozie, knowynge that the men coulde
not do such woꝝkes whych be aboue nature, yf God
do it not by them: and in thys doyng, they glorified
Jesu Chyste whych is true God and true man, and
whych vndoubtedly is the iustice, the glozie, and per
fection of all men, whych not trustynge in themsel
ues as dyd the proude pharisee whome the Gospell
maketh mencion of but wyth sorowfull harte & due
penaunce accorдынge to theremple of the publicane
lamentynge theyr synnes haue stedfast fayth and cō
fidence in hym beyng in full mynde and a redynes
not only to be hearers of the lawe and Gospell but
also to be doers and woꝝkers of the same as Chyste
hath appoynted vs to do. God graūt vs that grace
to whome be all glozie imperie and peace in infinī
ta seculorum secula. Amen.

The Epistle on the .xx. sonday after Trinitie.

The .v. chapter to the Ephesians.

Thargument.

An exhortacion to vertuouse lyuynge.

Brethren, take hede therfore howe ye walke cir
cumpectly: not as vnwyse, but as wyse men:
auoydynge occasion, bycause the dayes are euell.
wherfore, be ye not vnwyse, but vnderstand what
the wyll of the Lorde is, and be not dronke wyth

wyne.

On the .xix. sondaye

wyth wyne wherin is excesse: but be fylled wyth the spirite, speakyng vnto your selues in psalmes and in hymnes, and spiritual songes, syngyng and makyng melodye to the Lorde in your hartes, gyuyng thanks alwayes for all thynges vnto God the father, in the name of our lord Iesus Christ submyttyng your selues one to another in the feare of God.

My good brethzen and systers the wyse man sayeth in hys prouerbes that ther is a waye the whych semeth vnto me to be straght and good, but it leadeth vnto eternall death. Certes thys is þe way of the worldly people, whych lyue accordyng to the desyres of the fleshe, not remembryng, how they shall descende in a minute of an houre vnto hell. Therfore in our epistle whych thys day is redde in the church The apostle doth exhort vs that we wol walke prudently and wysely as becommeth christe men in the meane tyme, whyle we shalbe in thys worlde & vale of mysery: not as the foolysh folke that shall perishe but as the wyse folke replenyshe with the true and heauenly sapience, followyng the steppes so nere as God shall grue vs grace of oure Saimoure Iesu Christe, sekynge by all meanes we possible can occasiō and oportunitie to do well, as workes of fayth workes of mercy and pytie towardes our euen christen. And in thus doyng vndoubtedly we shall redeme oʒ bye agayne the tyme whych we haue yll bestowed. And certainly we shuld be moued vnto this namely forbycause that the dayes be euell, not in the selues

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selues, but for the synnes that be comytted in them .
 for the deuell doth all he can to turne vs from the
 good waye: whych be the comaundementes of God
 and the obseruation & executyng of hys holy worde
 vnto the whych we must directe our hole lyfe yf we
 wyll be saued and not perishe eternally . Let vs not
 thā good people be as brute and vnreasonable bea-
 stes, imprudent, recheles, vncircumspecte & without
 vnderstandynge : but let vs vnderstande what the
 good wyll of our Lorde Jesu Christe is, the whych
 wylleth that we shulde be saued all. And for þe cause
 he hath suffred death , vnto the whych we muste be
 conformentable in dyenge to our synnes lustes & con-
 cupiscences, to thende that we be sober and chaste, &
 replenyshed wyth the holy goost, the whych shall
 cause vs to saue in our selues prayes and spiri-
 tuall songes vnto God: and that wyth a pure and a
 cleue harte and not alonly with outwarde voyces &
 open deuotions, the whych be often full of hypocri-
 sie and pryde: and for that cause displeasunt vnto
 God. And our Lorde sayeth in the Gospell of saynt
 Mathew, where he speaketh of the pharisees which Mat. xv
 dyd all that they dyd ether by hypocrisie or by coue-
 tousnes. Thys people (sayeth he) doth honoure me
 wyth theyr mouth, but theyr herte is farre from me,
 shewynge herby vnto vs that aboue all thynges he
 wold haue and requyre of vs the good desyre of the
 herte whych is true prayse and praye. And thus we
 shall yelde graces and louynge thanks alwayes
 vnto God for all thynges in our Lorde Jesu Christ
 aswell for aduersitie and tribulation , as for prospe-
 ritye & welth. For we shall sauour of god in al good-
Ab. i. nesse

On the .xx. sondaye

ness: in such wyse that al thynges that it shal please hym to sende vs, we shall beleue it to be ryght good ordeyned vnto hys glorie and honour, and vnto the saluation of our soules. And yet we ought to do all thys in the name of Iesu Christ, that is for to saye, that all the goodnes that we shall do, we do knowlege that it is he whych doth it in vs, and we ought to gyue hym the honoure and the glorie: for it is in hym only that the father hath taken pleasure. And also we shall suffre all thynges toposly for the loue of hym, whych hath suffred so much for vs. And in hys feare and charitie we must be subiectes the one to the other; for he hymselfe that was mayster and Lord by charitie was made minister & seruaunt vnto all. God gyue vs then grace good people to accomplishe in al thynges his wyl. To whom be gyuen al prayse glory and thanks for euer and euer. Amen.

The Gospel on the .xx. sonday after Trinitie.

The .xxij. Chapter of Matthewe.

Thi argument:

The kyngdome of heuen is resembled to the wedding of a kinges sonne. &c.

Iesus saide vnto his disciples. The kyngdome of heuen is lyke vnto a man that was a kyng, which made a mariage for his sone and sent forth his seruauntes, to cal them that were byd to the wedding and they wolde not come. Agayne, he sente forth other seruauntes sayeng, Tell them which are bydden: beholde, I haue prepared my dyner: myne oxen and my farlynges are kylled, & althynges are ready come vnto the mariage. But they made lyght of it, and.

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and went theyr wayes: one to his ferme place, another to his marchandise, and the remnaunt toke his seruauntes, and intreted them shamefully and slew them. But when the king hard therof, he was wroth and sent forth his mē of warre and destroyed those murderers, and brēt vp their citie. Then sayd he to his seruauntes: the mariage in dede is prepared. But they which were bydden, were not worthy. Go ye therefore out into the hye wayes: and as many as ye find byd them to the mariage. And the seruauntes went out into the hye waies, and gathered together all, as many as they coulde fynde, both good and bad, and the wedding was furnyshed with gestes. Then the kynge came in to se the gestes, and whan he spied there a man, which had not on a wedding garmente, he sayde vnto him, frend howe cameste thou in hyther not hauynge a wedding garmente? And he was euen spechlesse. Then sayd the kynge to the ministers: take & bind him hād & fote, & cast him into vtter darkenes there shall be wepyng and gnashing of teth. For many be called but fewe are chosen.

The mooste soueraygne goodnesse of god (good chrysten people) hath bene so greate and large towards vs sc̄p̄ poore synners that when we all worshiped ydoles, seruing the deuell of hell and for our rewarde and stipende descendinge with him vnto eternall deathe and perdition, it yet hath pleased him of his clemencie for to haue pitie and mercy on vs. And therbypon he vouchesaue to sende none o-

On the .xx. sondaye.

S. Gre-
gorie.

ther but euen his own sonne into this worlde for to
take our fleshe vpon him and to be made man for to
be the spouse (as saynte Gregorie saythe) of our na-
ture then beyng so vyle and unhappye. This hath
bene for to take vpon him all our synnes and mys-
ryes: and for to geue and distribute vnto vs all hys
graces and riches. And this as holy doctours ex-
pounde is the weddinges wherof oure gospel spea-
keth, whyche be truly weddinges: of the whyche the
bodely and worldly weddinges is but a figure. For
as we saye, who weddethe the woman, weddethe the
debtes, and is bounde for to paye them: in like maner
our most mercifull Saviour Jesu. Christe in wed-
dinge oure soules is becommyng debtour and payor
of al our synnes, and debtes. And also al the goodes
of the husbande be commyng vnto the wyfe, therfore
he hath made vs possessours & heritours with hym
of all hys goodes and his realme, in whyche shalbe
truly solemnised the weddinges, & ther shalbe made
the greate euerlastinge banquet whych he shal make
vnto al them that shal haue bene in thys worlde per-
seuerantly contynned and vnied vnto hym by faith.
Vnto the whych weddinges the Iwes were called &
inuitid whyche haue dispised them, and wolde not
comme thither, but haue vilanously slayne the pro-
phetes, and also Jesu Christe himselfe, and some of
hys apostles and dysciples that did call them vnto
the euerlastinge feast. And therfore god hath sente
hys men of warre that is to saye, as sainct Hieron
and other expositours do expounde thys place, the
romaines, Vaspasian and Titus, the whyche haue
put the Jewes to death that were such murderers &
homicides

homicides and haue put their citie in ruine and destruction. And when the Jewes shewed them selues thus vnworthy of the grace of god whych was thus freely offered and presented vnto them: the apostles & disciples by the commaundemente of god wente to preache vnto the Gentilles whych as then were idolaters, and out of the wayes of god, and did assemble a church, the whych is called catholike, a church of fapth and of chystendome. And by the visitation that thys kynge maketh for to se them that be sette: is figurid vnto vs the examinatio whych God shall make of all them that be in his church, which shall do rigorous iustice vpon al them that shall be found withoute the weddyng garment: that is to wytte without fapth workinge by charitte or (as S Gregorie expouneth) without charitte. He therfore (sayeth this holy doctour) entreth to þ mariages or weddynges without the weddyng garment which in the church hath faith but hath not charitte. Or after the mynde of saynt Hierome the weddyng garment be our Lordes commaundementes and the workes whych a man is bound to do by the lawe and gospel and whych make the garment of a newe man which garment at the daye of iudgemente he that shalbe founde vnder a chrysten mans name not to haue, is forthwith taken away. And the kynge sayeth vnto hym. Friend how comest thou hither or what makeste thou here not hauing the weddyng wede. He calleth hym friend forasmuch as he was bydde to the mariages as he had bene a friende by fapth. But he repro- ueth hym of folly because wth his fylthy garmente he hath defiled the clenes of the mariage. For those

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On the.xx.sondaye

that oure Lorde God almyghty the father of heuen
doth call vnto this most noble and blessed wedding
he woll haue them come not wyth fete (sayeth Chri-
stostome) but wyth sayth & maners. This weddyng
garmēt then they þ lacke I meane they þ haue not þ
liuely faith which by charitie worketh þ wyl plesure
and cōmaūdemētes of oure Lord, albeit in outward
apparaunce they haue done many goodly workes &
also myracles: yet for all that they shalbe gyuen vn-
to the mynisters and hangmen of hell, for to be sent
vnto the tozmentes eternall, hauinge their fete and
handes bounde, that is to saye, that they shall neuer
desire nor do any thyng that shalbe pleasūt vnto
God. And for the ende and conclusion of our gospel
bycause (as saynt Hierom sayth) not the begynnyng
but the ende is to be sought, therfore oure sauoure
Jesu Christ saith that many be called, for assuredly
all they that haue herde the apostles and disciples
(whose wordes haue bene herde ouer all the earthe)
be called but yet fewe be chosen and elected, The
whyche sentence oughte to be a wonderfull cause of
humilite befoze god: and specially a cause for vs to
despise all the thynges that be in thys worlde for to
wynne Jesu chryste. Therfore the apostle in the. iij.
chapter of his epistle vnto the Colossians doth exhort
vs sayenge: Arraye you as chosen of God holy and
beloued from the cntrayles of mercy, benignite, hu-
milite, mekenesse, and patience. Supporte the one
the other, and pardone and forgyue one another as
monge your selues, if any hath quarell to other. So
as god hath pardonyd, so pardone you. And aboue
all thynges haue charite whych is the bonde of per-
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fection. If we do thus we shall at laste comme vnto his bankete of the weddinges of the sonne of God and his spouse, and we shall haue the weddinge garment where shalbe nothings reproched vnto vs: but we shalbe in the nombze of the chosen people, & shall haue the pleasures of the kingdome of heuen. Vnto the glozy of the father and of the sonne & of the holy ghost whych conueyth all them that doth good vnto thys glorious weddinge, wherunto he bying vs al. Qui viuit et regnat in infinita secula. Amen.

The Epistle on the .xxj. sondaye after Trinitie.
The .vj. chapter to the Ephesians.

Thargument.

Sayncte Paule doth here describe vnto vs the armour of the christian souldioure.

MY brethren, be stronge thorow the Lorde and thorowe the power of hys myghte. Put on al the armour of God, that ye maye stande agaynst the assautes of the deuil. For we wrestle not agaynst bloude and flesh, but agaynst rule, agaynst power, agaynst worldly rulers, euen gouerners of the darkenes of thys worlde, agaynst spiritual craftynesse in heauenly thynges. Wherefore take vnto you the whole armour of God, that ye maye be habile to resiste in the euell daye, and stande perfecte in all thynges. Stande therfore, and youre loynes gyrd wyth the trouth, hauyng on the breste plate of ryghteousnes, and hauyng shoes on your fete, that ye maye be prepared for the Gospell of peace. Aboue
all

On the.xxi.sondaye.

all,take to you the shild of fayth, wherwith ye may quenche all the fyrye dartes of the wycked. And take the helmet of saluation, and the sword of the spirite, whych is the worde of God.

Pf.xxliij

My bryethzen and frendes ye shal marke & consy-
dye that our enemye the, deuyl doth warre con-
tynually agaynst vs, and sercheth by all wyles and
meanes possible to byng vs to cōfusyon and death,
and that we maye be vnable to resiste hys assautes
and powers: The apostle doth therfore teache vs
what thyng we haue to do in such and so greate pe-
rils: that is, that we shuld comfort and lyfte vp our
selues in God and in hys moste comfortable myght
and power. For as it is sayed in p.xxiiij. psalme: The
Lorde God is strong and mightye: The Lorde god
is mighty in battel. Certes my frēdes it is our Lord
Jesus Christe & the prophete here speaketh of which
by hys moste triumphante and gloziouse death and
passion hath bene mighty in surmountyng our ene-
mye, I meane, oure mortall enemye the Deuyll.
Then in thys bytter consycte and battell that we
haue agaynste both hym, the woꝛlde, and the fleshe,
let vs take good corage and harte vnto vs: not in
trustyng so moch vnto our own power and strēgth,
but in the strenght and puyssaunce of Jesus Christe
whych shall fight for vs, and whych shall not leaue
vs that be his membes: but in hym and by hym we
shalbe made myghty to resiste & valiauntly to with-
stande all temptacions, yea and all the maliciouse
powers of any pꝛinces & myghty men that gouerne
the darkenes of this woꝛlde whych wolde inforce vs
to

after trinitie.

Fol. clxxij.

to vngodlynes oꝝ foꝝ vngodlynes wolde persecute
and afflycte vs. Let vs then take the armour & her-
neys of god wherwith we maye make resistance and
stande stedfast agaynst the strenghtes assaultes and
embushmentes of the deuyll. Foꝝ if we be knyghtes
of Iesu Chyist certeynly we must entre in to battayl
wyth hym, foꝝ there shalbe none crowned, but they
that shall haue fought worthylly. And what is the
armoure of god? Certes it is thys. Firste we muste
haue agaynst all corrupt lustes and concupiscences
oure loynes oꝝ raynes girted with tructh. Agaynst
synne, the breste plate of iustice and innocenye. Foꝝ
shoes, we must haue pure affection, whych is the pre-
paracion foꝝ to walke in the gospell of peace. And in
all thinges, we muste take saythe foꝝ oure shelde: by
whych we maye put out the vehement temptacions
of the deuelli, wherewith he doth assaile vs as wyth
darteres inflamed, the whyche shal by no meanes an-
noye vs, if we haue stedfast faith in Iesu Chyist and
in his holy worde. Foꝝ helmet, we must haue hope of
saluation. And thus armed yet muste we haue the
swoꝝde of the spirite, that is the worde of god, by the
whyche swoꝝde all the puillances and foꝝce of the e-
uyl spirite shalbe cut. And furthermoze we must ne-
uer leue these armours as longe as we be in thys
worlde: foꝝ we shall alweyes haue batayle. But by
these armours we shall vanquyshe in Iesu Chyiste,
and by Iesu Chyist: and not by oure owne strength,
vnto hym then be perpetuall gloꝝye togyther wyth
the father and holy ghoꝝt, in infinita seculorum se-
cula. Amen.

The ar-
mour of
a chris-
te soule
diour.

¶.i. The

On the .xxi. sondaye
The gospel on the .xxi. sonday after Trinitie
sonday. The .iiij. chap. of Iohn.

Thargument.

Jesus healeth the rulers sonne.

THere was a certen ruler, whose sone was sicke
at Capernaum. As sone as the same herd that
Iesus was come out of Iewry into Galile, he went
vnto hym and besought hym, that he wolde come
downe and heale his sonne. For he was euen at the
poynt of death. The sayde Iesus vnto hym: except
ye se sygnes and wōdres ye wyl not beleue. The ru-
ler sayeth vnto hym: Syr, come downe or euer that
my sone dye. Iesus saieth vnto hym: Go thy waye,
thy sonne lyueth. The man beleued the worde that
Iesus had spoken vnto him. And he wēt hys waye.
And as he was now goinge downe the seruantes
met hym and tolde hym saying: thy sonne lyueth.
Then enquired he of them the hour whē he begāne
to amend. And they sayde vnto him: Yester daye at
the seuenth houre the feuer left hym. So the father
knewe that it was the same hour in the which Iesus
sayde vnto him: Thy sonne lyueth. And he beleued
and al hys housholde.

In this gospel (good christen audience) our Lord
Jesus Christ doth rebuke hym whych desired the
health of his sonne, forbicause that he did not beleue
sufficiently, that is to saye, that he had not hope in
him as he ought to haue. And did reproche him that
if they se not tokens, they wolde not beleue. But ye
moost

wol say, Why he that desired Chyrist to heale his son
 dyd not beleue. To thys doubte thus aunswereth
 S. Austine. Aske not me but aske Chyriste what he
 thoughte of this mā. For it foloweth in the text that
 Iesus sayd vnto hym. Onles ye se sygnes and won
 ders ye wyl not beleue. So (saith S. Austine) he re
 proueth him bicause he was colde in fayth or at leste
 way neither hot nor colde forasmoche as he thought
 our Sauour Chyrist could not help hys sone except
 he wente home wyth hym, where as in verye dede
 Chyrist was able by the only word and commaunde
 ment of hys mouth to heal hym namely sith w hys
 wil he created and made al thynges of nought wher
 fore by thys he rebuked all them that do demaunde
 outward signes. For he wil not giue vs any signes,
 but only the token of his death and resurrection, as
 only sufficient for oure tempozall consolation and e
 ternal saluation, knowinge (as saith saynte Paule)
 that our olde man (that is our sinnes and concupis
 cences) is crucified and deade wyth hym: to the ende
 that we serue no moze to sinne, but þ we shuld walke
 in newnes of lyffe as risen agayne wyth hym. Thys
 is the token that is giuen vnto vs for our saluation
 And albeit that he of whom we speake, had not such
 fayth vnto Iesu Chyrist as he ought to haue had (for
 he demaunded hys bodyly ptesence as neadefull for
 to helpe hys sone) yet for all that by hys inestimable
 goodnes, he shewed hymselfe vnto hym suche as he
 was, that is to saye, God, whyche is not absent from
 any place, hauyng might by hys only word to heale
 all maladyes and infirmities as well spirituall as
 corpozal, and sayd vnto hym: Go thy waye, thy sone

Sainte
 Austine

On the .xxij. sondaye

Degreis
in fayth
after, S.
Bede.

Ipueth and he beleued hys word. And in goyng, dyd
mete wyth hys seruautes the whych gaue hym wit-
nesse of the lyfe and health of hys sonne. And whan
he had demaunded of them the houre of the health
of hys sonne, and that he knewe þ at the selfe houre
that Iesu Christ had spoken the worde he was hea-
led, he beleued the moze, and hys fayth was augmen-
ted, and he dyddenot only beleue, but also all hys
housholde. wherfoze my frēdes, the excellent clerke
Bede noteth here in thys place that in fayth ther be
degrees lyke as in other vertues whych haue initiū
incrementum et perfectionem, that is to saye, a be-
gynnynge, an increase, and a perfection. The saythe
then of thys man had begynnynge, when he asked
hys sones health: increase, when he beleued Christes
wordes, saynge, thy sonne Ipueth: perfection, when
hys seruauntes brought hym tēdynges þ hys sone
was hole in dede & aboute what tyme he recouered.
¶ Howe the worde of god is myghty and of greate
power, the whych destropeth thus al syknesse, prin-
cipally infidelite, whych is the greuoust syknes that
maye be: for yt is cause of death not only bodely but
eternall. Let vs then haue fayth and stedfast hope in
our Lord Iesu Christ, whych seeth all and knoweth
all and whyche is in all places. And wyth one only
worde shall he gyue vs lyfe both bodely and gostly,
vnto the glory of the celestially father whych healeth
all and will heale all that be sycke by him. Qui uiuit
et regnat. &c. Amen.

The pistle on the .xxij. Sondaye after Trinitie
sonday. The first chap. to the Philippanyans.

That

Thargument

Paule wissheth that the grace of god & charitie myght increase in vs.

Brethren, we trust in our Lord Iesu Christ, that he whych hath begonne a good worke in you, shall performe it vntyll the daye of Iesus Christ, as it becomethe me so to iudge of you all, because I haue you in my harte: forasmuche as ye al are companions of grace with me, euen in my bondes, and in the defendinge and stablyshynge of the gospel. For god is my record, how gretly I long after you all from the very hert rote in Iesus Christ. And this I pray, that your loue maye increace yet more and more in knowledge and in all vnderstandinge, that ye maye accepte the thyngs that are most excellēt; that ye maye be pure, and suche, as hurte no mans consciens vntyll the daye of Christe: beyng fylled with the frute of ryghtousnes, which frute cometh by Iesus Christ vnto the glory and prayse of god.

The apostle saynt Paule good people doth here teach vs that we must abyde and wayte for fro God the perfection and accomplishing of all good workes begonne, sayeng: that it apperteyneth vnto hym to make an ende of the worke that he hath begonne, the whych is wout doute the worke of fapth whych worketh by charytie. For Iesu Christe sayeth in the .viij. chapter of saynt Jhon: Vt is the worke of God (sayeth oure Lorde) that ye beleue in hym that he hath sente. And also Iesu Christe is called auctor of fapth. Also it apperteyneth vnto God for to

Ioh. xij.

Ex. iij. gyue

On the. xxij. sondaye

gyue vs perseuerance and contynuaunce in the same sayth vnto the daye of Iesu Chyriste, as it is wrytten in the. xxxvi. psalme. The afflictions of man shalbe redressed in welth by god, wherby we maye lightly vnderstand that man as of hymselfe cannot do any good: and that all they whych vaunte them of theyr power, do erre and blaspheme agaynste God, when they attribute vnto themselves & whych apperteyneth vnto God, whose power it is when we do any good.

The day
of Iesus
Christe.

The daye of Iesu Chyriste is the daye of the death of euery body: and to speke generally, it is domes daye at the whych daye he shall yelde vnto euery one accordyng vnto hys sayth, or infidelitie, that they shal haue folowed: vnto the saythfull, lyfe eternall, and vnto the vnsaythfull, the deathe eternall. And the apostle might iustly thynke of the Philippians that god wold do vnto them this grace for to make them to perseuer vnto thende, for the charite that he had vnto them, the which beleue lightly al thinges that is to the honour, & for by cause also that themselves did reioyce, when they had vnderstande that in prisonmente at Rome he defended hym after suche a sorte that it was vnto the confirmation of the gospel, and the greate ioye of the same.

And therfore he prayed them that thys charytte toward god, and loue vnto hys worde might abouide and increase alwayes more & more, in the knowlege of god, and in all spirituall sense for to discern and approue the meruelouse thynges, and for to be pure and clene, and without offending and rebuke at the day of our lord Iesu Chyrist, both particuler & vniuersal, al replenished with & frute of iustice which is the

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Fol. clxxvi.

Iustice of faith by our lord Jesu christ vnto þe gloze
of þe eternal father. In this saint Paule giueth vs to
vnderstand how þe al begynning & the endes of good
workes ought to be attributed vnto God. And þe cha-
ritie whych one ought to haue to another when one
heareth oꝛ vnderstādeth that the worde of God doth
growe, it augmenteth and confirmeth, whych is the
doctrine of the Gospell, for in the same is the true
science and knowlege of god, and the wit of the holy
ghost: wherby one maye proue and assaye the better
thinges whych be the welthes spirituall and heuen-
ly. The whiche graunt vs the heuenly father by our
lorde Jesu Christ. Amen.

The gospel on the. xxii. Sunday. the xviii.
chapter of Mathewe.

Thargument.

The parable of the kinge that forgaue hys
seruaunte whiche was founde in arerages vnto
hym vpon his accomptes.

Iesus put forth a similitude vnto hys discyples,
sayeng, the kyngdome of heuen ys lykened vnto
acerteyn man that was a kynge, whych wolde take
accomptes of hys seruauntes. And when he had be-
gonne to reken, one was brought vnto hym whych
ought him ten thousand talentes, but forasmoche
as he was not able to paye, hys lorde commaunded
hym to be solde, and his wyfe and hys chyldren,
and all that he had, and paymente to be made. The
seruaunt fell downe and besought him sayeng. Syr
haue pacience with me, and I wyll paye the all. The
had

On the. xxij. sondaye

had the lorde pytie on that seruaunte, and lowfede him and forgaue him the det. So the same seruaunt went oute, and founde one of hys felowes, whyche ought him an hundreth pence, and he layde handes on hym, and toke him by the throte, sayeng: paye that thou owest. And hys fellow fell downe and besought him sayenge: haue pacience wyth me, and I wyl paye the al. And he wold not, but went and cait hi into presō, tyl he shuld paye the det. So when his felowes saw what was done, they were very sory, and came and tolde vnto their Lorde all that had happened. Then his Lord called hym and sayd vn to him: O thou vngacious seruaunt, I forgave the al that dette whan thou desyredst me: shuldest not thou also haue had compassion on thy fellow euen as I had pytie on the? And his lord was wrothe and delyuered him to the iaylers tyll he shuld paye al that was due vnto him. And his Lord was wrooth, and delyuered him to the iaylers, tyl he shuld paye all that was due vnto hym. So lykewyse shall my heavenly father do also vnto you if ye from youre hartes forgyue not euerye one hys brother theyr trespases.

In the parable declared in the gossell of this daye good people is shewed vnto vs howe god shall make hys iudgement of synners that shall not haue asked him mercy, Agayn al those whych shal know ledge themselves synners before hym and shall deuaunde mercy and grace of hym he shall pardone them

them of al their synnes, if so be they do remytte and
 pardone also wyth good harte and in charp te for the
 loue of hym the synnes & offences that theyr neygh-
 bours haue commytted agaynst them. For it is the
 rule to obteyne pardone of god for to forgyue. As it
 is wyrtten in the prayer that oure lord Iesu Chryste
 hath gyuen vs for to pray vnto his father and ours,
 when we saye, Et dimitte nobis debita nostra sicut
 et nos dimittimus debitoribus nostris, that is to say Mat. vi.
 forgyue vs our trespasses as we forgyue them that
 trespasse agaynst vs. And after our lord sayth, if you
 pardon men theyr synnes, your father also that is in
 heuen shall pardone you your faultes. And if we do
 not pardon nor forgyue othr men, nomore wold your
 father pardon nor remytte you of your synnes. Alas
 my frendes howe many be there nowe a dayes whych
 thynke lytle on these wordes, as if they were bayne
 and of none effect. And yet for al that, they be so true
 that it is a iudgement gyuen from y^e mouth of god,
 which is al trouth. Ther be many which oftentymes
 do saye thys most holy prayer without hauinge any
 will to forgyue the offences comytted agaynst them,
 the whych suerly were better not to praye so agaynst
 themselves. This is well shewed vnto vs by the pa-
 table of the kingdome of heuen in thys present gos-
 pell, of the seruaunt whych ought ten thousande ta-
 lentes vnto his kinge. And when he had not where-
 wyth he myght paye it, the kinge commaunded, that
 he and hys wife and hys chyldren and al his goodes
 shulde be solde, to thentente that he myght be payed
 of that that was due vnto hym. The seruaunt seying
 thys knyled down and prayed the king that he wold
 Pp. i. take

On the.xxijf.fondaye.

take patience and tary and he wolde paye him all.
The lord that was pitiful and mercifull had mercy
on hym, and sente him awaye and forgaue hym the
dette. But the seruaunte departinge from hys lord,
was not pitifull nor mercifull as was hys lord. For
in meting an other þe was seruaunt with him which
ought him only an hundzeth pens, he toke him and
strayned him by the throte and misintreatinge him
sayd, paye me that, that thou owest me. And the poore
seruant knelyd befoze the first seruant, & prayed him
to haue patience & to tarye and he wolde paye hym
all. But he wolde not heare hym, but forthwith sente
him to prison, vnto the tyme that he had payed him.
but what did the lord when he herde these newes?
He keste in his teth the mercy whiche he had vsed to-
wardes him, when he prayed hym, and on the other
syde the cruelty whiche he had vsed agaynst his fe-
lowe seruaunt. And therupon he dyd gyue him to the
kepers of þe prison, vntyl he had payed al his dutye.
And this parable our lord declarerh himselfe. This
kyng, is god the father almyghty. This fyrste det-
tour, is a great synner to god. This seconde dettour
is a lytle synner to man. And what may the offence
be vnto man, but only a lytle offence to the regarde
of that whiche is to god? And that þe is to god what
may it be but a ryght greate offence? For as the aun-
cient doughtour of the churche Iohn Chrysostom say-
eth, there is as greate difference betwene the synnes
whiche be done to men and the synnes whiche be co-
mitted agaynst god, as there is difference betwene
ten thousande talentes of golde & an hundzeth pense.
But God is so meke and so mercyfull, that if alonly
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one do praye hym, he forgiueth all synne and offence howe greate so euer it be, yf that in folowynge of hys meakenesse and mercyfulnesse we pardone one lytle offence agaynste vs vnto our brother. But yf any of vs do not pardon, God shal aske of hym the greate debte, and he shalbe in paynes vntyll he shall haue payed it out, whyche worde (vntyll) is taken of holy doctours, ^{quousq;} ^{pro infi} And thys is the meanyng ^{nito.} sense of thys texte sayeth Remigius & auncient doctour, *Remigius* *tout, semper soluet, sed nunquam persoluet, et sem us.* per pœnam luet, that is to saye, he shall euer paye but neuer paye it out, and he shall euermore suffre payne. Then my brethren and frendes, though that it be so that all the offences agaynst vs in the world be nothyng in regarde of one only offence agaynst God: let vs then pardone them lightly not alonlye by mouth and outwardly, but wth good wyll, and in our hartes inwardly. And yf we thus do, assuredly God shall pardone vs them that be so greate (for who is it that hath not offended hym many tymes) and we shalbe fynally made & chyldren of God and followers of hys swetenesse, meakenes, and mercye. The whyche it shall please thys greate kynge to graunte vs (vnto whom we be all so greate debtors) the father of mercy, by our Lorde Iesus Christe, by whom he hath done and doth mercy vnto all. To whom be gauen al honour gloze and prayse for euer and euer. Amen.

The Pysle on the. xxiiij. Sonday after

Trinitye sonday. The thyrde chapter to the Philippians.

Thargument

Ps. ij.

Paule

On the. xxiiij. sondaye.

¶ Paule exhorteth vs to folowe him and such other holy men in lyuunge.

Brethre, be folowers together of me, and loke on them whiche walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you often, and now tell you wepyng) that they are the enemies of the crosse of Christ, whose end is dānacion, whose bely is their god, and glory to theyr shame, whych are worldly mynded. But our cōuersacion is in heauen, from whence we loke for the sauour, euen the Lorde Iesus Christ, which shall chaunge our vyle bodye, that he may make it lyke vnto his glorious body: according to the workyng, wherby he is hable also to subdue all thinges vnto him selfe.

Saynt Paul my welbeloued frendes, doth exhort vs in this epistle, that we shuld be his folowers that is to saye, that we shulde lyue lyke vnto him, folowynge the worde of fapth and of grace, whyche is the truthe of the gospel, and that we shulde so folowe the fourme and rule which is giuen vnto vs and that we shuld take exemple of them which lyue accordyng to the same. For there be some other whyche be enemyes vnto the gospel and vnto the crosse, that is to say of þe tribulatiōs suffred by Iesu Christ louyng the glory of the worlde, which is confusyon, makynge god of theyr bely, and they be not to be folowed, but occasion to veyne. For our glory, our lyfe and conuersacion is not in earthly thynges, but in heauely thynges from whence also we do abyde our Lorde Iesu Christe at his seconde comynge: which shall

shal foyme our body of newe, beynge now vile, abiect
 corruptible & mortall, into a body noble, profytable
 incorruptible, & immortall. And he shall fygure and
 chaunge it vnto the similitude of the cleaernesse and
 glozpe of hys body, by the power that he hath for to
 make all thynges to obey at hys wyll. Wherfore the
 apostle prayeth vs (and it is good reason þ we shuld
 so do) that we do kepe ourselues stedfaste in the rule
 and cōuersation of þ Gospell. And thys he reputeth
 and taketh to be hys crowne and hys glozpe, yf that
 by hys exhortation and motion we do thus. Paulus
glorye, It is
 charitie þ thus constreyneth the hartes of faythfull
 men for to desyre the saluation of euery bodye. And
 thys charytie dyd not alonly extende vnto men, but
 also vnto women, of the which here he prayeth some
 of them, that is to wit, Euodia and Syntyche, that
 they shulde vnderstande none other thinge, but only
 this foyme and rule of the gospell. And yet further-
 moze he prayeth an other whyche he calleth his dere
 beloued felowe that she wolde helpe all them whych
 had laboured wpyth him, and wpyth Clement vnto the
 furtheraunce & promotion of the gospell, of whome
 (sayth he) the names be wyrtten in the booke of lief.
 And what helpe doth he desyre that she shuld do vn-
 to them but only to comfozte and strengthe them in
 this purpose, for to drawe alweyes the other, as well
 the virgins as the olde women vnto the fayth and
 vnto þ doctrine of the gospel, the whych is the only
 rule of lief, & that of eternal life. Then my frēdes as
 wel men as womē, let vs hold this only rule. Let vs
 teache them þ be not so perfit as we our selues be.
 Let vs take exemple of them whych be iuste & sted-

On the. xxiiij. sondaye.

faste in fayth and earnest louers of the Gospell. Let vs haue in abhomination the lyfe of the enemyes of the Gospell, and of them þe do not set by the paynes trauaples afflictions death & passyon that our Lord hath suffred for to redeme vs and them, and for to gyue vs the celestiaall treasures. And let vs wepe in our hartes for theyr myscheuous and abhominable lyfe, prayeng vnto God þe he wyll gyue them light, and that they maye not trouble any by theyr euill lyfe and wicked exemple. Let our hartes be where pure treasure is, whych is in heauen and not in the earth. Let vs be stedfast and vnchaungeable in this fayth and purpose of the Gospell. Let vs labour as well men as women that all maye come vnto thys light, vnto the only worde of God lyuynge. Let vs cōforte them in thys þe we all haue but one doctrine, one God, and one helper. Let all our hope be there, as was the hope of saynt Paule, and of Clement, of Euodia, of Syntycha, and of all the other faythfull and true chrysten people of the fyrste and prymatyue churche. And be we then well assured þe oure names shalbe wytten with them in heuen euen in the boke of liue, vnto the glory of the father of heuē and our lord Iesu Christe. Amen.

The Gospell on the. xxiiij. sonday after Trinitie.

The. xxij. Chapter of Matthewe.

Thargument.

Christe is demanded whether it be lawfull to paye tribute to Cesar or not.

THe pharisees went and toke councel how they myght tangle hym in his wordes. And they
sent

sente oute vnto hym their disciples with Herodes
 seruañtes, saiēg. Master we know that thou art true
 and teachest the waye of god truly, neyther careste
 thou for eny man, for thou regardest not the out-
 warde apparaunce of men. Tell vs therfore, howe
 thinkest thou? Is it lawfull that tribute be gyuen vn-
 to Cesar or not? But Iesus perceyuing their wicked-
 nes sayde. Why tempte ye me ye ypocrites? shewe
 me the tribute money. And they toke him a peny.
 And he sayde vnto them, whose is this ymage and
 superscription? They sayde vnto him, Cesars. Then
 sayed he vnto them. Geue therfore vnto Cesar, the
 thinges which are Cesars, and vnto god those thin-
 ges that are godes.

The Gospell of this present sondape good peo-
 ple putteth befoze vs, the malice of the phara-
 ses which did send their disciples wyth the Herodi-
 ans, which herodians after the mynd of saynte Pie-
 tom were the souldiours of Herod (foz the pharases S. Hierome.
 durst not go themselves foz feare of þe people) wher-
 foze they sent theyr disciples wyth these souldiours,
 foz to attrappe our Lorde and to fynde out some oc-
 casion foz to delyuer hym to death. And they came
 subtylly accordyng to the malyce of the worlde and
 of the fleshe flattering and sayeng, maister. This is
 the first simulation of hypocrites (saythe Chrysosto-
 mus) to praise them whome we go aboute to destroy Chrysostomus
super
Mat.
 and vndo. And therfoze they breake out into prayse
 sayeng. Maister we knowe that thou arte rightfull
 & a teller of trouthe. They call him maister to thintēt
 that byrnge nowe honoured and praysed of them he
 myght

On the xxliij. sondaye.

myght open simplye the secretes of hys harte vnto
them as desprouse to haue them hys dyscyples. We
knowe (saye they) that thou art rightfull and þ thou
teachest the doctrine of God in trowth, and regardest
no persone, as who shulde saye, thou haste respecte
neyther to Herode no: yet to Cesar, whych exacteth
tribute of vs but only teachest frely þ trowth. Ther-
fore shewe vs playnly we beseeche the if it be lesful for
vs to gyue tribute vnto Cesar or no: Our sauour
and master Iesus Chyist whych knoweth all mens
thoughtes sayde vnto them. Woherfore do ye tempte
me you hypocrites: He answereth them, not fawerly
accordinge to their fayer wordes but roughly accor-
dinge to their cruel conscience. For god is wonte to
aunswere to the will & not to the word. And he sayth
vnto them. Shewe me þ money of the tribute: And
they did gyue him a pece. And he demaunded of them
(to thende that he shuld shame them with their own
wordes) whose was the ymage & the superscription:
And they aunswered, of Cesar. And then he aunswere-
d them. The yelde ye vnto Cesar, the thinges that
apperteyne vnto Cesar. And paye to god that which
belongeth to god. But these dissemblers surely did
not vnderstande this aunswere, for they loked that
he shulde haue sayde eyther ye or no. If he had sayd
that they ought for to haue gyuen tribute vnto Ce-
sar, they myghte haue accused hym as speakinge a-
gagynst the lybertye gyuen vnto the chyldren of Isra-
ell and also as a transgressour of the lawe, and if he
had sayd that it had not bene lawfull to gyue tribute
vnto Cesar, the Herodians wolde haue accused hym
forthwyth of treason and sedicion agaynst the empe-
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court of Rome. And so in all fashions they myght
 haue had open occasion to cause hym to be condem-
 ned to death, but by hys aunswere they had none oc-
 casion, but were all ashamed. And he shewed them
 well, & agaynst the Lorde God there is no counsell
 that can serue. Wherefore thys Gospell doth teach
 vs that they that teach the doctrine of Iesu Christe,
 I meane, the true Gospell, shall haue other whyles
 the Pharisees and theyr discyples lyenge in wayte
 agaynst them (whych shall accompany themselves
 wth infidels beleuyng nothyng of God, suche as
 were these Herodians) for to attrappe them subtylly
 in theyr interrogations, in any thyng that they saye
 whether it be so or not so, searchyng apparant occa-
 sions for to deliuer them vnto death. And so they
 shall not be able to eschue it, yf the spirite of God do
 not deliuer them. Wherefore my brethren let vs all
 take good courage, for to announce and preache the
 word of Iesu Christ, the holy Gospell. Let vs leaue
 vnto the men, that & is of men. And let vs yeld vnto
 God that that is Gods, that is sayth, all hope and
 charytie, vnto hym dewe by hys holpe worde. And
 our kynge whych is Iesu Christ shall reioyce in hys
 heauenly father, the whych wth hym shall gyue vs
 hys graces, and our prayes shalbe of God, & whych
 also shall shutte vpp the mouthe of & blaunders
 and euill speakers of hys holpe worde, as it is also
 wrytten: But the kynge shall reioyce hym in God.
 All those wth true hartes shalbe prayd, for the
 mouth of them whych speake iniquitie is close, vnto
 the glope of oure Lorde Iesus Christe, Qui viuit et
 regnat in seculorum secula Amen.

On the .xxiiij. sondaye
The Epyſtle on the .xxiiij. ſonday after
Trinite ſonday. The fyrſt chap-
ter to the Coloſſians.

Thargument.

Paule deſiereth and praieth for the colloſſians
that they myght be fructfull in all good workes
and increaſing in the knowledge of god.

Brethren, we haue not ceaſed to praye for you
and to deſire that ye myght be fullylled wyth
the knowledge of hys wyll in al wyſdome and ſpi-
ritual vnderſtanding, that ye myght walke worthy
of the lorde that in al thinges ye maye pleaſe, being
frutefull in all good workes, and encreaſing in the
knowledge of god, ſtrengthed with al myght tho-
roughe hys glorious power, vnto all pacience and
longe ſufferinge wyth ioyfulnes.

The epiſtle of thys daye, my welbeloued ſnedes
doth teache vs how all chriſten men ought con-
tinually to deſire and ſyghe (whych is to praye and to
demaunde) vnto god that all the contreyes and naci-
ons maye be replenſhed wyth the holy ghoſte, the
whych ſolowe the ſapth of the word of god, that they
maye be replenſhed wyth the knowledge of the wyll
of god whiche is all wiſdome from aboue, and vn-
derſtanding from aboue of the holy ghoſte. whiche
thyng we ought to praye to thentent þ in all places
we maye walke worthly accordyng vnto God, and
that in al good workes we maye pleaſe God, that al
maye fructifye and take encrease in the knowlege of
God, which is the vnderſtadyng of hys worde. Fur-
thermoze we muſt praye that aſaſay be comforted in
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all strength, vertue and might of god not according vnto our myght or the myght of men, but according vnto the puissaunce and incomparable might of hys glozy, in the whych all they that knowledge to haue it of hym, do prayse hym & glorifie hym in al mekenesse and pacience of hys abydyng iu spirituall ioye in our Lorde Jesu Christe. Truly my brethren these be the desyres, sighes prayers and peticyons of all christen men, the whych be vnderstāded by þ̄ desyres, prayers and peticiōs of .s. Paule for the Collossiēs for in þ̄ scriptures the thynges spoken particularly, oughte to be taken vniuersally, that is, that they be sayed vnto all men, as oure Lorde doth wytnesse it spekyng vnto hys disciples, this þ̄ I saye vnto you, I speake it vnto all. Let vs then praye contynually by these noble desyres and sighes, whych the holye ghost maketh in vs, & we shalbe spiritual, we shalbe a temple of þ̄ holye ghoste, and such as we desyre the other to be. We shall haue knowlege of þ̄ good wyll of God, whych is the saluation of euery body by the fayth in Jesus Christe and in hys worde. These desyres and prayers be woorkes of charyte, woorkes of sapience, and such as teach the wysdom of God, and not of men, they be woorkes pleasaunte vnto God, frutefull and increasyng from daye to daye in the knowlege of god, they be the woorkes of pacience, abyding (in ioye of spirite) what soeuer thyng it shal please god for to sende, whether it be prosperytye or aduersytye, whether it be syckenes or health, for the strenght from aboue gyuen by Jesu Christe and his spirite doth comfozte & gyueth liefe to al. To whom be immortal glozy and prayse wythout ende. Amen.

The des
syres of
al christ
en men.

On the .xxiiij. sondaye
The Gospell on the .xxiiij. sondaye after
Trinitie sondaye. The .ix. chap-
ter of Mathewe.

Thargument.

¶ The woman whypche had the issue of bloude
is healed.

Whyle Iesus yet spake vnto the people, behold
ther cam a certeyn ruler and worshipped him
sayenge, my doughter is euen now diseased, but
come and laie thy hand vpon her, and she shal lyue.
And Iesus arose, and folowed hym and so dyd hys
disciples. And beholde a woman whych was disea-
sed wyth an issue of blod twelue yeres, cam behind
him, and touched the hem of hys vesture. For she
sayd wythin her selfe, if I maye touche but euen his
vesture only, I shalbe safe. But Iesus turned hym a-
boute and when he sawe her he sayde. Doughter be
of good comforte, thy faythe hath made the safe.

And the woman was made hole, euen that same
tyme.

This Gospell (good christen audience) doth put
before our eyes how moche that our fayth and
hope in god our sautour doth please hym, and is to
hym gratefull and acceptable, and whypch thing our
lorde doth shewe vs here by the saythe of a prince of
the Synagoge whiche (as sayeth saynte Marke) was
named Jairus. And albeit that hys fayth and con-
fidence in god was vnperfite, yet neuerthelesse oure
lorde did applpe and graunte to his prayer, yea and
mente also with him for to rapse his doughter which
was

was nere deade, and in dede she dyed. In whyche
 thing the holy doctour Remigius sayth that the hu- Remi-
gius
 milite and mildnes of our lord is moche to be won-
 dered at, and also to be folowed of vs by exemple,
 for forthwith as sone as he was desired he begaune
 to folowe him that desired him. wherin he instruc-
 teth (sayth thys doctour) both subiectes and also pre-
 lates. To subiectes he hath left an exemple of obedi-
 ence. To prelates he did demonstrate and shewe howe
 they ought to be instaunte and paynfull in the office
 of teachynge, that as often as they here tell of any
 parson to be deade in soule, they shulde study forth-
 with to be at hand and presente with hym to reuele
 and rayse him vp agayn, euen as our sauour Christ
 of hys most tendre pitie and mercy was ready forth-
 with at the humble sute of this ruler to go with him
 to rayse vp his doughter. And if that he had had as
 perfecte fayth as he which saied, lord I am not wor-
 thy that thou shuldest entre in to my howse, but only
 saye the worde, and my chylde shalbe hole, he myght
 haue healed her with a worde and saye, be it done to
 the accordyng vnto thy fayth, and it shuld haue bene
 so, but he did to him accordyng vnto hys fayth, and
 so he doth to vs. He had thus moche fayth that if he
 touched her she shulde lyue, and so was it therfore
 done to hym accordyng vnto his fayth. He shewed it
 vs also by the woman whych had the bloody flyre by
 the space of .xij. yeres, the whyche had thys fayth in
 him, that if she touched a only hys garmēt she shuld
 be healed. She did touche it, and she had accordyng
 vnto her fayth, not that she had her fayth in the gar-
 mente or that the garmente shulde heale her, but her
 Z3.iiij. fayth

On the,xxiiij. sondaye.

sayth and her hope was in Iesu Christ. For assuredly the vertue of her healinge did not come from the garment, but from our lord Iesu Christ as he saied, I haue knowne that power is issued oute from me. For certes she touched our lord inuisibly by sayth, and the garment visibly by signe of sayth. And therfore our Lord sayde vnto her. Daughter haue full hope and be of good chere, thy sayth hath made þe to be saued; for he did vnto her accordig vnto her sayth. Then the gospel dothe shew vs here, that if we haue right persyte sayth, ther shalbe done vnto vs accordinge to our sayth. ¶ That mortall men and women wold haue this perfecte sayth working by charytie & confidēce, and thys trust in our lord Iesus Chryst. Our lord did neuer denye any whych hath had steadfast sayth & hope in hym. If we be in neuer so great sickenes of synne, yea if we be deade by synne, yet yf we praye vnto hym, and desyre him of pardon hauig full hope and saythe in him, that in asking it of hym we shalbe healyd and iustified; that is for to saie that our sinnes shalbe pardonid, and that we shalbe reuiued fro þe death of synne, assuredlye it shalbe so done vnto vs, and we shal heare thys swete answer. Thy sayth hath saued the. And þe gospel is ful of the same that he wyl do to vs according to oure sayth. wherfore let vs haue steadfast sayth in all the promysse of the wordes of God: and then shalbe accomplished in all hys promysse. But thys sayth is a liuely sayth which worketh by charitie. The tone which synneth & gyueth no heate, dothe not gyue lyfe to any thyng, no more doth sayth without charitie. If þe haue thys sayth that Iesu Christ is dead for the, and for to put awaye

Faythe
without
charitie
is no
thinge
worth.

awaye thy synnes, it is soo, and thy synnes be put a-
 waye, and hys death is thine: and the merite of hys
 death thyne. If thou belcue also not faynedly but
 truly that he is risen agayne for thy iustificatiō, it is
 soo, and his resurrection is thyne & thy iustification
 and thou art truly iustified if ^{thou} so perseuer & cōtinue
 in godly lyuing as becommeth a chrysten man. And
 thus of all the other wordes of God and of the holy
 scripture, the whych is clene hydde fro vs and made
 darke and vnpofitable without thys working fayth
 and agayne all open and shyninge by thys fayth. It
 is it that is alwayes sene of God, and is neuer deny-
 ed in all signes and meruels & in al holy reuiuinges
 of God. For to be healed of all sykenesses and death
 we nede principally thys lyuely and working fayth
 whych is the most beloued grace of God. The womā
 hadde none other thyng to be healed of her bloudy
 fluxe. The prince of the synagoge hadde none other
 thyng to haue hys doughter reysed from death
 to lyffe: For to be inheritour vnto the kyngdome of
 heauen is required this fayth that I now speake of,
 as first & chiefe fōdatiō of all together. What wolde
 you that I shulde saye vnto you? There is nothyng
 impossible vnto fayth. Wherefore then lette vs praye
 vnto oure Lorde Iesu Chyriste whyche is auctour of
 fayth that he maye giue vs this fayeth: to thintent ^{that}
 we maye praye laude and glorie him so as he wold
 be prayed, & that he wol not denye or hyde any thing
 vnto them whych so do praye hym in fayeth but that
 he wold enflambe them from daye to daye, for to lue
 feare honoure and serue hym more and more, and to
 praye hym the more fetuentlye vnto the glorie of the
 celestiall

On the. xxv. sondaye.

celestiall father whyche giueth vs all in hym and by hym in thys world and in the other by glorie eternal
ly. Amen.

The epistle on the. xxv. sonday after Trinitie son-
day which is the nexte sondaie before

Aduent sonday. Ieremias. xxxiiij.

Thargument.

¶ The prophete of Hieremie concerninge the
raygne of Christe.

Bretherne, beholde the tyme commeth sayeth
the lorde, that I wyll rayse vp the ryghteous
braunche of Dauid, whych shall beare rule, and dis-
cusse maters with wysdome, and shal set vp equitie
and righteousnes agayne in the erthe. In hys tyme
shall Iuda be saued, and Israel shal dwell wythoute
feare. And thys is the name that they shall call hym,
even the lorde our rightousnesse. And therfore be-
holde, the tyme commeth sayeth the lorde, that it
shall nomore be sayde, the Lorde lyueth, whyche
brought the chyl drene of Israell oute of the lande
of Egypte. But the lorde lyueth, whyche broughte
forth, and led the sede of the house of Israel, out of
the northlande, and frome all countreyes where I
had scatered them, and they shal dwel in theyr own
lande agayne.

This prophety of Hieremie (good people) which
we rede for our epistle in the churche thys daye
doth shew vs that the dayes of þe comming of messi-
as our Sauour Jesu Christ be at hande & accōply-
shed. This is þe trew bzaunche which God shal reyse

bp

by vnto Dauid. And when shal this bzaunche be ta-
 ke: Of a byrgyn descendyd from Dauid, He shalbe
 truly iust, for he shalbe the iustice of all iust: and he
 alonly ought of his owne purenes to be conceiued &
 borne among men without syn. But who shal reyse
 him by vnto Dauid: God alone, and no tany man.
 And therfore he shalbe God, and sonne of God. And
 wherfore vnto Dauid: Forbicause þ god shal reyse
 him by and make him to be borne of a virgyn descē-
 dyd of Dauid. He shal reygne kyng. For he shalbe
 kyng of kynges. It is he which sayeth in þ person of
 kyng Dauid in the seconde psalme. But I am con- Psal. ij.
 stituted kyng by him ouer Sion his holy moſtayne
 preachyng his comaundement. And he shalbe wysse:
 not without cause, for he is the wysdome of god. He
 shall do iustice and iudgement in earth, for he shall
 condemne synne and the pynce of synne, and shall
 iustifie by him selfe which is the sacrifice, the redē-
 cion and iustice of poze synners. And by this father:
 he shall iustifie the synners. In those dayes, Iuda, þ
 is to saye, those that shall confesse in faith, shalbe sa-
 ued: and Israell that is for to saye those that shall
 knowledg the strengthe to come from God, shall
 lue in greate suertie and trust. Judas signifieth cō-
 fessyng, laudinge and thankyng, and Israel strong
 in God. And the name of messias shall be thys, The
 Lorde God which is the greate name of God. wher
 by Hieremie in spiritte giueth to vnderstande that he
 shall be the greate God, hys name also shalbe oure
 iuste. Oures: forbicause that he shall be made man
 for vs: and in such wyse iust, that he shall iustifie vs
 al that shal beleue in him, as in God and man & ther

On the xxv. sondaye.

foze he shalbe ours, and his iustice ours, and for this he shuld come. For (as Esai sayeth) the lytle is borne vnto vs, and the sonne is gyue vnto vs, and for this cause in the tyme of Messias one shall not aspyne any moze in sayeng. The lord liueth which hath with dzaen the chyldzen of Israel out from the lande of Egypte. But it shalbe aspymed in one hole witnes. The lord god lyueth that hath dzaen out the sede of the chyldzen of Israel from þ lande of the Nozth, and from all other places where they were cast. The lord god is the Messias: of whome Hieremie sayde, the dayes of his comyng is at hāde. The which whē he shulde be comen shulde reneue al thinges, al shadowes and all figures shulde cease, and then shulbe truthe reygne, none shulde aspyne moze accordyng to the olde lawe in fygure but accordyng to the newe in truthe. The chyldze of Israel were deliuered from the lande of Egypte and Pharon in fygure: But in the tyme of Messias the sede and chyldze of true Israel which shalbe sede and chyldzen of faythe, shalbe deliuered in all places where they were caste befoze by god as enemies of the lande, from the region and puissaunce of the greate Aquilon; from whence dependeth all euyll, which is the croked serpent the diuell of hell the pynce of darkenesse. And they that shal inhabite in their lande of lyuinge people by the Messias which is our lord Jesu Christ. Striue we then my brethzen, with all our strength, to be of the sede of fayth of the trewe Israel whiche is the onely stronge, in our lord Jesu Christ, that hath vainquished the greate Aquilon: which hath dzaen vs out from the puissaunce and tyraunpe of the same, from all places

places, from all nations. And then he shall leade vs
with hym into the lande of the lyving men eternally
And we muste be all wel assured of this: for this say-
eth the lord god almyghty. Unto whom be glory ho-
nour and myght eternally. AMEN.

The Gospell on the. xxv. sondaye after Trinitie
sondaye which is the nexte sonday before
Aduent sonday. the. vi. cha. of Ihon.

The argument.

Our lord feedeth fyue thousande men with
v. barley loues and two fyshes.

When Iesus then lyfte vp hys eyes, and sawe a
great company come vnto him, he sayth vn-
to Philip: whence shal we bye bread, that these may
eate? Thys he sayde to proue him: for he hym selfe
knew what he wolde do. Philip answered him, two
hundred peny. worth of bread are not sufficient for
them, that euery man maye take a litle. One of hys
disciples (Andrew, Symon Peters brother) saith vn-
to hym: There is a lad here whiche hath fyue barlye
loues and two fyshes: but what are they among so
many? And Iesus sayd. Make the people syt downe
There was moch grasse in the place. So the men sat
downe in nombre, about fyue thousand. And Iesus
toke the bread: And when he had geuen thanks, he
gaue to the disciples, and the disciples to them that
were set downe: And likewyse of the fyshes as much
as they wold. When they had eatē ynough, he sayth
vnto his disciples: gather vp the brokē meate which
remays

On the xxv. sondaye

remayneth: that nothyng be lost. And they gathered it together, and fylled twelue baskettes wyth the brokē meate of the fyue barly loues: which broken meate remayned to them that had eaten. Then those men (when they had sene the myracle that Iesus dyd) said, thys is of a trueth the same Prophete that shulde come into the worlde.

The royal prophete Dauid (welbeloued audicē) knowing that the fedynge and meate as well of the body as of the soule is gūen and distributed vnto men by the only goodnesse and grace of god, howbeit moze diligently neuerthelesse that of the soule, then that of the body: he maketh this request vnto god. *Lord I haue had my refuge to the, teach me to do thy wpll. And in another place he sayth. The lord god doth noryshe me, and I shall lacke nothyng, he hath set me in the place of the fedynge, whiche is the place of the fedynge of god, my frendes. Trewly it is the holy scripture, in whiche is declared vnto vs the wpll of this greate lord, and with the whiche euery chysten soule is spiritually and ghostely fed reueled and nourysed. And this is it whiche at this daye is represented vnto vs, by saynt John in his. vi. chap. where as he sayeth, that whē Iesus had lyfte vp his eyes, and sawe that so greate a multitude was come vnto him, he sayde vnto his disciple saynt Whilippe, wherwith shall we bye brende, that these folkes here may eate. He spake not this that he knewe not perfectly, what he wolde do: but he proued his sayth (for it is he as sayeth Dauid that gūeth meate to beastes, and vnto smale rauens that call to him) and for*

to confyrme it, and to giue knowledge vnto him and vnto the other that he was god. Take we then doctrine of this place my frendys that our Lorde Iesu Christ is only gouernour of al thinges what so euer they be, not only as towching the bodye, but principally as towching þe soule. And let vs not be as Philip and Andzew, which not hauing yet stedfast fayth beleued not þe he which by his only worde had made and created all the worlde, myghte lykewyse by hys worde create and gyue noysshynge by fyue loues & two fyshes, vnto so great a multitude. But what signifyeth vnto vs the fyue loues and the two fyshes? Suerly, my frendes, the fyue loues the whiche as S. John sayeth were of barley, represent vnto vs (as S. Austine and othes holy expositours thynke) the fyue bookes of Moyses. For as barley outwarde hathe a huske very prickynge: euen so haue þe bookes of Moyses, for as touchyng the lawe whiche they conteyne, they be merueilleous rough and rygorous, but if they be spiritually vnderstandyd (which can not be without faythe) they gyue noysshynge vnto the soule. For as sayeth the prophete Abacuc. The rightwysse man shall lyue by fayth. And the two fyshes may signify the olde and newe testamēt. The newe testament as touchyng the euangelicall & apostolicall wytynges wherein the chrysten mans faythe is lyuely described. The olde as touchyng the other bookes and prophecies. For eue as the fyshes can not lyue without water, so lykewyse without faythe, none hathe bene, is, nor shalbe saued. These fyue loues therfore and two fyshes spiritually vnderstanded haue bene distributed vnto al chrysten people. And if ye aske by whom?

On the.xxv.sondaye

Surely it is to be answered by the apostles & they
which be sent from god. For this cause (my frendes)
take ye the refection and fode of the soule in the fyue
loues, and two fyshes spiritually vnderstanded: that
is to say in the holy scriptures, and in sayth. And vn-
derstande that þ worldly doctrines can nat nourishe
your soules, but rather slee the, for our loyde sayeth,
that for nought we honour him in keepyng the doc-
trine of men namely if it be not grounded of gods
woyde but rather made to ouerwhelme subuerste and
darken the same. Let vs then desyre with instant
and feruent petitions this heauenly fode of
almyghty God and he wyll without
doute gyue it vs abundantly.

To whom be all honour
glozy prayse & than-
kes for euer and
euer. Amen.

Finis.

CImprynted at London by Richarde Bankes,
and solde in Fleetestrete at the Wyghe of
the whyte Hartte by Anthony
Clerke,

Cum priuilegio ad impres-
sionem solum.

Robert C. James has the Book T of
me. James B. Smith says of the
And says so find the Book B. Smith
it to deliver to me and the full
Be recompensed for the labor
of me Robert C. James. Smith